or पंचकर्म्मं *n.* A collection of five works, from पंचन् Five, and कर्म्मन् A work; त्रिखट्वी *f.* or त्रिखट्वं *n.* Three bedsteads collectively, from त्रि and खट्वा A bedstead. But राजन् makes राज Only; as त्रिराजं Three kings collectively.

1113. IN compounds of the second division, गो A cow, becomes गव; नौ A boat, नाव; सखि A friend, सख; रात्रि A night, रात्र; अंगुलि A finger, अंगुल; अंजलि The hands joined with the hollows upwards, अंजल; पथिन् A road, पथ; and खारी A certain measure, either खार or खारि. Examples, पंचगवं Five cows collectively; त्रिसखं Three friends; त्रिनावं A collection of three boats; पंचरात्रं Five nights; चतुरंगुलं The four fingers; त्र्यंजलं Three double handfuls; चतुष्पथं The junction of four roads; पंचखारं or पंचखारि *n.* The quantity of five *khâris* measure.

1114. अहन् A day remains unaltered in compounds of the second division; as त्र्यहन् The period of three days.

1115. OF compounds of the third division, the following are given as examples; चतुर्गव *adj.* Who hath four cows, from गो; द्विनाव *adj.* Who hath two boats, from नौ; त्रिराज *adj.* That hath three kings; &c. &c.

Of the fifth Species of Compounds, called बहुव्रीहिः

1116. COMPOUNDS of the fifth species, called बहुव्रीहिः, are epithets of other words, and, consequently, subject to the change of gender, like common adjectives.

1117. IN compounds of the fifth species, the first member is generally put in its crude form, and joined to the second by the common rules of orthography; as in these examples:—बहुधनः *m.* बहुधना *f.* बहुधनं *n.*

One

One poſſeſſed of much wealth, from बहु Much, and धनं Wealth; लम्बकर्णः *m.* Long-ear, who has long ears; पद्मपाणिः *m.* In whoſe hand is the lotus, an epithet of *Viſhnu*; पीताम्बरः *m.* Whoſe garments are yellow, an epithet of *Viſhnu*; पृथुरोमा *m.* Having broad hair, viz. ſcales, an epithet of a fiſh; from पृथु Broad, and रोमन् Hair of the body; बहुपद् *m.* Many-foot, viz. Who has many feet; द्विपदः *m.* Two-foot, who has two feet, a *biped*; बहूदका *f.* Much water; as बहूदका नदी A river having much water; बहुमातंगं *n.* Many-elephant; as बहुमातंगं वनं A foreſt in which are many elephants; शीतगुः *m.* Having cold beams, an epithet of the moon, from शीता गौः *f.* ध्वस्तमायः *m.* Whoſe deluſion has been broken, from ध्वस्ता माया *f.* कालतनुः *m.* Whoſe body is black, from काला तनूः *f.* &c.

1118. MANY inſtances occur where the firſt term preſerves its feminine ſign in compounds of the fifth and ſixth ſpecies. Examples: वामतनूभार्य्यः *m.* One who has a wife with a beautiful body, from वामतनू भार्य्या *f.* So रसिकाभार्य्यः *m.* Who has an agreeable, or pleaſant wife; पाचिकाभार्य्यः *m.* Who has a wife that cooks; दत्ताभार्य्यः *m.* Who has a given wife, or whoſe wife's name is *Dattā*; कल्याणीजायः *m.* Who has a good, or fortunate wife; षष्ठीजायः *m.* Who has the eighth wife; सुकेशीभार्य्यः One who has a wife with fine hair.

1119. महा is generally ſubſtituted for महत् Great, in compounds of the fifth ſpecies; as महाबल Of great ſtrength or power; महाकर Productive of great revenue; महाकाय Having a large body; महात्मा *m.* Of great ſpirit; महाजवः *m.* Of great ſpeed; महाविशिष्ट Greatly diſtinguiſhed; &c. But महत् is uſed when followed by a word ſignifying *become, grown,* or *made*; as महद्भूत Become large or great; &c.

1120. प्रजस् is ſubſtituted for प्रजा A ſubject, tenant, progeny, im-

mediately preceded by the privative अ, or by दुर् or सु : as अप्रजाः *m.* Who has no ſubjects ; सुप्रजाः *m.* Who has good ſubjects ; दुःप्रजाः *m.* Who has bad ſubjects. In like manner मेधस् is ſubſtituted for मेधा Underſtanding, when immediately preceded by the ſame particles, or by मन्द Slow, dull, and अल्प Small, little ; as सुमेधाः *m.* Of good capacity ; अल्पमेधाः *m.* Of little underſtanding ; दुर्मेधाः *m.* Of mean capacity ; &c.

1121. धर्मन् is ſubſtituted for धर्म, when it follows in a compound ; as सुधर्मा *m.* One of good morals.

1122. अ before a conſonant, and अन् before a vowel, is generally ſubſtituted for the negative न, when preceding in a compound ; as अनन्त Endleſs, eternal ; अच्युत Without waſte, an epithet of *Viſhnu.* न is alſo ſometimes uſed ; for they write alſo नानन्त and नाच्युत. न is alſo found in certain words, which may now be conſidered as primitives ; ſuch as नाक Heaven, a compound, they ſay, of न and अक Sin ; नख Nail, from न and ख A pore, not porous ; नक्तं Night, from न and अंच् Go— in which there is no walking ; नपुंसकं Neuter, not male ; नक्षत्रं A fixed ſtar, without waſte ; and a few others.

1123. क is ſometimes affixed to the laſt member of a compound of this ſpecies : It is affixed after सर्पिस् Oiled butter, उपानह् A ſhoe, मधु Honey, शालि Rice, दधि Sour curds, and उरस् The breaſt ; as व्यूढोरस्कः *m.* Who hath a broad cheſt. क is alſo ſubjoined to नौ A boat, पुमस् A male, अनडुह् A bull, पयस् Milk, and लक्ष्मी Fortune ; as लब्धनौकः *m.* Who has obtained a ſingle boat ; &c. क is alſo ſubjoined to words in इन्, when the compound epithet is required to be in the feminine gender ; as बहुवाग्मिका सभा *f.* An aſſembly in which are many orators. If the epithet be maſculine, क is omitted ; as बहुदण्डी *m.*

Who

Who punishes many. क is put after भ्रातृ A brother in a bad sense; as चोरभ्रातृकः m. Whose brother is a thief. क is also sometimes redundant.

1124. स may, indifferently, be used for सह With, in compounds of any species: as समातृकः or सहमातृकः m. Along with (his) mother.

1125. अक्षि An eye, and सक्थि A thigh, are changed to अक्ष and सक्थ, by substituting अ for their finals, when forming the last member of any compound; as कमलपत्राक्षः m. Having an eye like the flower of the lotus; पुण्डरीकाक्षः Lotus-eye; ह्रस्वसक्थः m. Who has short thighs. *Obs.* If these words do not mean a part of the body, this rule does not take place. अ is also substituted for the final of अंगुलि A finger, when placed in a compound implying the measure of wood; as पंचांगुलं दारु n. Wood of five fingers length; चतुरंगुली समित् f. Firewood of four fingers.

1126. मूर्द्धन् The head, substitutes अ for अन् in a compound with द्वि Two, and त्रि Three; as द्विमूर्द्धः m. Having two heads; त्रिमूर्द्धः m. Having three heads.

1127. काकुद् is substituted for काकुद A hump, (as on the Indian cow), in a compound which relates to the age of an animal; as अजात काकुद् Whose hump is not grown (epithet of a calf). Also in composition with त्रि Three, when it forms the epithet of a mountain; as त्रिका कुद् That has three humps.

1128. काकुद The palate, or roof of the mouth, loses also its final अ, after उत् and वि; as उत्काकुद् With a high palate; विकाकुद् That has no palate. After पूर्ण Full, it may drop it, or not; as पूर्णकाकुद् or पूर्णकाकुद That has a full palate.

1129. अ is substituted for the final of a noun of number, preceded by certain particles, or another numeral, to form compounds expressive

of

of indefinite, or optional quantities or numbers; as अदूरदशाः Not far from ten; उपविंशाः About, or near twenty; एकद्वाः One or two; द्वित्राः Two or three; त्रिचत्वाः Three or four; पंचषाः Five or ſix. The ſame form is uſed when the firſt term is the multiplicator of the ſecond; as द्वित्रिंशाः Twice twenty, viz. forty; त्रिसप्ताः Thrice ſeven, viz. Twenty-one. *Obs.* The loweſt number is always put firſt.

1130. अ is ſubſtituted for the finals of certain words, compounded as in the following inſtances:—For the इ of नाभि The navel, when the compound is a proper name; as पद्मनाभः Whoſe navel is the lotus (a proper name); otherwiſe गम्भीरनाभिः *m.* Who has a deep navel. Preceded by ऊर्णा Wool, they write either नाभ or नाभि; as ऊर्णनाभः or ऊर्णनाभिः Wool-navel (an epithet of the ſpider):—For the अन् of लोमन् Hair of the body, preceded by अन्तर् Within, or बहिस् Without; as अन्तर्लोमः *m.* Whoſe hair is within; बहिर्लोमः *m.* Whoſe hair is without:—For the इ of सक्थि in compoſition with the privative अ, दुर्, or सु; as असक्थः *m.* Thighleſs; दुःसक्थः *m.* Having bad thighs; सुसक्थः *m.* Having fine thighs.

1131. अ is added to चतुर् Four, preceeded by the privative अ, सु, वि, उप, or त्रि; as सुचतुर Who has four complete, अचतुर Without four, उपचतुर Near four, &c.

1132. अ is affixed to the ऋ of नेतृ A conductor or leader, when preceded by the name of a ſtar or planet; as मृगानेत्र Who is conducted by *Mrigā*: मृगानेत्रारात्री A night in which *Mrigā* is the leading ſtar.

1133. पाद् is ſubſtituted for पाद A foot, being the laſt term in a compound with सु Good, गूढ Hidden, a numeral, or the name of a thing to which it is likened; as सुपाद् Having a good foot; त्रिपाद् Having three

three feet; सहस्रपाद् Having a thousand feet; व्याघ्रपाद् Whose feet are like the feet of a tiger. But the अ of पाद is not dropped after हस्तिन् An elephant, कण्डोल A sort of basket; गण्डोल A ball, गणिका A harlot, दासी A servant maid, महत् Great, and a few others; as हास्तिपादः m. Having a foot like the foot of an elephant; महापादः m. Having a large foot.

1134. पदी is made the feminine of पाद A foot, after कुम्भ and कलस A jar, एक One, अष्टन् Eight, शत A hundred, अर्द्ध Half, निर् Without, जाल A net or web, सूत्र A thread, कृष्ण Black, शिति White, or black, शकृत् At once, मुनि A wise man, दासी A female servant, गोधा A *guana*, शूकर A hog, and, perhaps, a few more; as कुम्भपदी *f.* Having a foot like a large jar; &c. *Obs.* पाद् is used in the masculine.

1135. ज्ञ or ज्ञु is put for जानु Knee, preceded by प्र or सं; as प्रज्ञ or प्रज्ञु Having proper, or projecting knees; संज्ञ or संज्ञु Having compact knees. ज्ञ, ज्ञु or जानु is used after ऊर्द्ध High; as ऊर्द्धज्ञ, &c. High-kneed.

1136. IN forming compound epithets of this species, an anomalous form of a word is often put for that which is regular:—नस् is substituted for नासिका Nose, after almost any word but स्थूल Thick; and नस् or नस after खर Sharp, or an ass, and खुर A razor; as खुरणस् or णस Razor-nose, &c. But नस Only, is used after a preposition; as प्रणसः m. Having a projecting nose; उन्नसः m. Having a high nose; विनसः m. Noseless. ख, य, and खु, are also put for नासिका preceded by वि; as विखः, वियः, and विखुः Noseless.—दत् for दन्त A tooth, preceded by सु, or a numeral; also in certain epithets; as सुदत् m. सुदती f. Who has fine teeth; चतुर्दत् Who hath four teeth (as a mark of age); अयोदती f. and खण्डदती Names of females; श्यावदत् m. Brown-tooth,

and

and अरोकदन् Holeless-teeth (proper names). They write also श्यावदन्त and अरोकदन्त. दत् is also, optionally, substituted for दन्त, in composition with शुभ्र White, शुद्ध Pure, clean, वृष A bull, अश्व or वाह A horse, गर्द्दभ An ass, मूषिक A mouse, वराह A hog, अहि A serpent, शिखर A pinnacle, or अग्र A point; as शुभ्रदत् or शुभ्रदन्त Having white teeth; &c. कुशाग्रदत् or दन्त Having teeth with points like the points of the *Kusa* grass:—षोडत् Having six teeth, for दन्त preceded by षष् Six.—इर्म्मन् for इर्म्म in the compound दक्षिणेर्म्मन् A species of deer.

1137. A pronominal adjective, called सर्व्वादि, and a numeral, precede in a compound; and a numeral also precedes a pronominal adjective; as सर्व्वश्वेत All white; त्रिलोचनः *m.* Who has three eyes (*Siva*); त्रिपुर्व्व Having three before; द्विपर Having two after.

1138. A passive participle in त should precede in a compound of this species; as कृतकृत्यः *m.* Who has done what was to be done.

1139. NOUNS which preserve the sign of the seventh case in a compound, are put first; as कंठेकाल Black-in-the-throat; उरसिलोमन् (*nom. m.* मा) Who has hair on the breast. But where the sign is dropped, the part affected is often put last; as चक्रपाणिः *m.* In whose hand is the *Discus* (*Vishnu*); इन्दुशेखरः *m.* On whose crest is a moon (*Siva*): शूलपाणिः In whose hand is a spear, (*Siva*); &c.

1140. The subdivisions of the compass are formed by compounding two terms; as पुर्व्वदक्षिणा (दिक्) South-east.

1141. अस्ति Is, though a verb, forms a compound of this species with धनं Wealth; as अस्तिधनः *m.* Who has wealth.

Of the ſixth ſpecies of Compounds, called कर्म्मधारय :.

1142. COMPOUNDS of the ſixth ſpecies, called कर्म्मधारयः, are for the moſt part, formed of noun-ſubſtantives, preceded by their adjectives in their uninflected ſtate; as नीलोत्पलं *n.* A blue water-lily, from नील Blue, and उत्पलं *n.* A ſpecies of water-lily; रक्तलता *f.* A red creeper, from रक्त Red, and लता *f.* Any creeping plant; बहुजनाः Many perſons; महाराजा *m.* A great king; पुंस्कोकिलः A male nightingale; ब्राह्मणभार्या *f.* A *Brāhmanī* wife; प्रियभार्या *f.* A favourite wife; &c. In this manner every ſpecies of adjective, ſimple or compound, may be compounded with its ſubſtantive, by obſerving the following rules.

1143. IN compounds of this ſpecies सख is ſubſtituted for सखि A friend, राज for राजन् A king, and अह for अहन् A day; as प्रियसखः A favourite friend; महाराजः A great king; परमाह A fine day. *Obs.* This rule extends to the ſecond, and fourth ſpecies of compounds. But when अहन् A day, is compounded with an adjective attributive of ſome particular part, or the whole of a day, it is changed to अह्न; as सर्व्वाह्न The whole day; पूर्व्वाह्न The forenoon; अपराह्न The afternoon; &c. Or by numeral adjectives, or indeclinables, as चतुरहाः *p.* Four days. But they ſay एकाहन् One day.

1144. तक्ष is put for तक्षन् A carpenter, in compoſition with कौट and ग्राम; as कौटतक्षः *m.* and ग्रामतक्षः *m.* A town carpenter, a free or maſter carpenter. *Obs.* This rule extends to the ſecond and fourth ſpecies.

1145. उक्ष is put for उक्षन् A bull, in compoſition with महत्, जात, or वृद्ध; as महोक्षः A great bull, वृद्धोक्षः An old bull, जातोक्षः A born

bull

bull, viz. a bull by birth. *Obs.* This rule extends to the second and fourth species.

1146. श्व is substituted for श्वन् A dog, in composition with अति Beyond, or any word, being an inanimate thing, with which it may be compared; as अतिश्वः Beyond a dog, very much of a dog. *Obs.* This rule extends also to the second and fourth species of compounds.

1147. सक्थ is used for सक्थि The thigh, with पूर्व्व and उत्तर; as पूर्व्वसक्थ The fore part of the thigh, उत्तरसक्थ The upper part of the thigh. Also when the first term denotes an inanimate thing, to which the second is compared; as फलकसक्थ A thigh like a plough-share. Also after मृग A deer; as मृगसक्थ A thigh like a deer. *Obs.* This rule extends to the second and fourth species of compounds.

1148. ब्रह्म is put for ब्रह्मण्, after महत् and कु; as महाब्रह्मः *m.* A great divine; कुब्रह्मः A bad or disagreeable divine. But they say also, महाब्रह्मन् and कुब्रह्मन्. *Obs.* If the first word relates to a country, ब्रह्म is also used in this, and the second and fourth species.

1149. सरस is substituted for सरस् A pond, अनस for अनस् A cart, अयस for अयस् Iron, and अश्म for अश्मन् A stone, in forming compound names of this species; as महानस A great cart. *Obs.* This rule extends to the second and fourth species.

1150. रात्र is substituted for रात्रि, when compounded with a word pointing to any period or portion of the night, with numerals, and with पुण्य Pure, holy, वर्षा Rain, and दिर्घ Long; as पूर्व्वरात्र The first part of the night, अपररात्र The latter part of the night, पुण्यरात्र A holy night; &c. *Obs.* This rule extends to the second and fourth species.

1151. गव is substituted for गो A cow, after any word, and नाव

for

for नौ in compoſition with अर्द्ध Half; as परमगव An exceeding good cow; अर्द्धनाव Half a boat. *Obs.* This rule extends to the ſecond and fourth ſpecies alſo.

1152. खार May, indifferently, be uſed for खारी A particular meaſure, preceded by अर्द्ध; as अर्द्धखार or अर्द्धखारी Half a *Khari.*

1153. THE adjective generally precedes its ſubſtantive in compounds of this ſpecies; but the following may (according to ſome) either precede or follow, viz. तनु Thin, lean, गौर White, fair, कपिल Brown, काण Blind, खोड Lame, खंज Lame, कुब्ज and गड्डुल Hump-backed, वृद्ध Old, भीलुक Fearful, and perhaps a few others; as गौरब्राह्मण or ब्राह्मण गौरः A fair *Brahman,* or a *Brahman* fair; तनुविप्रः or विप्रतनुः A thin *Brāhman*, or a *Brāhman* thin; &c.

1154. TWO words denoting certain acts done in ſucceſſion, are placed in their natural order; as स्नातानुलिप्त Bathed, and then anointed, दग्धप्ररूढ Burnt, and grown forth again.

1155. WORDS denoting eaſt, weſt, &c. and numerals, form compound proper names of this ſpecies with other words; as पूर्व्वपंचाल The Eaſtern *Panjāb;* सप्तर्षयः *p.* The ſeven ſaints: The principal ſtars in the Great Bear.

1156. किं What? preceding a noun in a compound of this ſpecies, denotes amazement and contempt; as किंराजा What a king! किंवीर What a hero! किंगौः What a cow! किंसखा What a friend! If contempt is not intended, they ſay किंराजः, किंगवः, किंसखः.

1157. THE object of ſatire or ridicule is put firſt in a compound of this ſpecies; as वैयाकरणखसूचिः A grammarian ſky-gazer.

1158. THE thing to which another is likened is often put in a compound of this ſpecies; as पुरुषव्याघ्रः A man-tiger; नरसिंहः A man-

lion; मुखचन्द्रः A face-moon; करपद्मं A hand-lotus; &c. *Obs.* Words denoting tiger, lion, elephant, bull, or *Indra*, so placed in a compound, imply bravery, courage, heroism, and the like; while such as denote the moon, a water-lily, a leaf, or a colour, convey the idea of beauty. Such compounds frequently occur.

1159. वृन्दारक put after a word in a compound of this species, denotes excellence; as गोवृन्दारक An excellent cow.

1160. THE participles कृत Done, भूत Become, गत Gone, उक्त Said, spoken, मत Minded, believed, निराकृत Expelled, उपाकृत Destroyed, उपकृत Assisted, समाज्ञात Commanded, समाख्यात Told, spoken, called, सम्भावित Considered, अवकल्पित Misconceived, अवधारित Distinguished, separated, and, perhaps a few others, are put after their nouns in forming compounds with sundry words; such as श्रेणि A rank or class, पूग A collection, राशि, कुट, निचय A heap, a mass, निषद् A sitting, an assembly, कुसुम A flower, कुंकुम Saffron, निधन Dying, death, श्रवण Hearing, इन्द्र *Indra*, देव A god, कृत्रिम Artificial, मुण्ड Bald, shaved, shaving, पण्डित A learned man, कुशल Able, expert, experienced, निपुन Capable, clever, पटु Clever, skilful, चपल Unsteady fickle, वदान्य Generous, eloquent, विशिष्ट Distinguished, मूक Dumb, दृशद् A stone, ब्राह्मण A *Brāhman*, क्षत्रिय A *Kshatriya*, अध्यापक A teacher, and some others; as राशिकृत Made a heap; श्रेणिभूत Become a rank; &c.

1161. TWO passive participles from the same root, the one simple and the other with a privative particle, or a preposition prefixed, form a compound, as in the following examples:—कृताकृत Done and not done; कृतापकृत Done and under-done, or ill done; भुक्तविभुक्त Eaten and uneaten; पीतविपीत Drank and undrank; गतप्रत्यागत

Gone and come back again; यानानुयान Gone and gone after, or followed; &c.

1162. THE following words are put last in composition with substantive names of things; viz. धेनु *f.* That gives milk, वेहत् *f.* That rejects the male, अवस्कयनी *f.* That calves late, पोटा *f.* That has the appearance of the other sex, युवती *f.* Young, स्तोक A few, कतिपय Somewhat, a few, धूर्त Artful, fraudulent, प्रवक्तृ A good speaker, श्रोत्रिन् Versed in the *Vedas*, and अध्यापक A teacher; as गोधेनुः A milch cow; गोपोटा A cow with signs of the male sex; &c.

1163. THE epithets मतल्लिका, मचर्चिका, प्रकाण्ड, and उद्घ, तल्लज, indicating eminence and honourable distinction, are put after proper names to form compounds of this species.

1164. युव, for युवन् Young, is put before जरत् Old, decrepit, पलित Grey-headed, and वलित Wrinkled, in a compound of this species; as युवजरत् *m.* Old while young; युवपलित Young and grey, युववलित Young yet wrinkled.

1165. A future participle indefinite, or a word implying likeness or equality, precedes in a compound with an adjective; as तुल्यश्वेत Equally white; भोज्योष्ण Of that degree of heat that it may be eaten.

1166. कुमार for कुमारी A girl, a young woman, is put first in a compound of this species with श्रमनी *f.* A penitent, तापसी *f.* A devotee, कुलटा *f.* and बन्धकी A strumpet, दासी *f.* A servant or slave, and गर्भिणी *f.* Pregnant; as कुमारतापसी A young female devotee, कुमारबन्धकी A young harlot, &c

1167. कुमार also precedes in a compound with मृदु Soft, gentle, mild, पटु Clever, skilful, कुशल Able, expert, experienced, निपुन Capable, clever, पण्डित Learned, चपल Fickle, unsteady, and अध्यापक A teacher

teacher; as कुमारमृदुः A mild boy, कुमारमृद्वी A mild girl; कुमारनिपुणः A clever boy; &c.

1168. तावती, the feminine of तावत् So many, so far, so long, so much, is changed to ताव, put after द्विस् Twice, and त्रिस् Thrice, to form compound epithets of an altar or consecrated ground; as द्विस्तावा वेदी An altar of twice the usual size.

1169. कतर Which? (of two) and कतम Which? (of many) precede in composition with the proper names of persons and things; as तयोः कतरब्राह्मणः Of those two, which is a *Brāhman*? तेषां कतमश्चोरः Of them, which is a thief?

1170. THE names of female quadrupeds may precede, and form compounds with गर्भिणी pregnant; as गोगर्भिणी A pregnant cow; अजगर्भिणी A pregnant goat. But if the animal be not a quadruped, it may not be compounded with this word; as वृषली गर्भिणी A pregnant *Vrishali* woman: सर्पी गर्भिणी A pregnant serpent.

1171. THE following anomalous compounds are also esteemed of this species:—With एहि Come, put before certain words; as एहीहं Come hither, for एहि and इह Here; एहियवं Come for barley, एहिवाणिजिका Come and trade, for एहि वाणिज्यं; अपेहि वाणिजिका Leave the business; एहिस्वागता Come and welcome, for एहि स्वागतं; अपेहि स्वागता Go and welcome:—With अहं I, prefixed; as अहंकारः or अहंकृति Egotism, self-conceit; अहमहमिका Mutual contention, for superiority; अहंपुरुषिका Saying, "I am the chief;" अहंपुर्व्विका Contending to be first:—With the imperatives of certain verbs as the first member; as आहरचेला Bringing cloth; आहरवितता Bringing home what had been spread out (to bleach); उद्धरचूडा Lifting or raising up the top-knot or crest; कृन्द्धिविचक्षण Cut, or cutting the learned; भिन्द्धिलवणा

भिन्दिलवणा Breaking the salt; पचंलवणा Salt-boiling; उद्धरोत्सृजा Lifting up and letting go; उत्पतनिपता Rising up and falling down; अपेहिप्रघसा Going to eat:—Indeclinables, &c.; as उच्चावच Up and down, high and low, from उच्च and अव, with the conjunction च; उच्चनीच High and low; आचोपच Collected and stored; आचपराच Collected and dispersed; निश्चप्रचं Picked out and heaped up; अकिंचन Not any (from अ and किंचन); स्नात्वाकालक Having bathed become black; पीत्वास्थिरक Steadfast having drank; भुक्त्वासुहितक In good condition having eaten; प्रोष्यपापीयस् Very culpable, having stayed away (from his wife); उत्पत्यपाकला The disease called *Pākala* having arisen; viz. afflicted with that disease; निपत्यरोहिणी The disease of the throat called *Rōhiṇī* having fallen; viz. Afflicted with that disorder; निषण्णश्याम Sunk down black; viz. Become black through sorrow. To these may be added the following:—द्विचितिक Relating to two funeral piles; बहुचितिक Relating to many funeral piles; कम्बोजमुण्डः A shaved or bald man of *Kambōja*; यवनमुण्डः A shaved or bald *Yavana*; प्रोहकटा Seeking for a mat (to lie down); प्रोहकर्दमा Seeking for dirt. *Obs.* Few of the above compounds are often to be met with in dictionaries.

1172. THE adjective वंचक Deceitful, is put after its substantive, in a compound of this species; as छात्रवंचकः An artful school-boy.

1173. THE compound अकुतोभय From no part fear, or danger, viz. *safe*, is anomalously formed of कुतः Whence, and भय Fear, or danger, with the privative अ prefixed.

1174. THE following are given as examples of compounds, where a middle term is omitted; as शाकिपार्थिवः for शाकप्रियश्च पार्थिवश्च Both a favourite of *Sāka* (power) and a prince; or, according to another authority,

authority, for शाक्यप्रधानपार्थिवः A king (in whom) power (is the) chief (attribute). मेरुमहीभृत् The mountain *Mēru*, for मेरुनाममहीभृत् The mountain *by name Mēru*, the word नाम being underſtood. घृतघट A jarful of oiled butter; ओदनपाणि A handful of rice: अदनपात्र A plateful of rice; for घृतपूर्णघट, &c. the word पूर्ण being underſtood. So कुतपकाल A *kutapa* of time (three hours) for कुतपलक्षितकाल; &c.

General Rules appertaining to the ſix Species of Compounds.

1175. पथ is put for पथिन् A road, being the laſt member of any ſpecies of compound; as महापथ A great road, रम्यपथ A delightful or pleaſant road, दक्षिणपथ The ſouth road, उपपथं By or near the road, चतुष्पथ The meeting of four roads, &c. &c.

1176. अप is ſubſtituted for अप् Water, and पुर for पूर् A habitation, a city; as विष्णुपुर The city of *Viſhnu* (the name of a place); विमलाप Clean water; &c.

1177. ईप is ſubſtituted for अप् Water, in the compounds द्वीप Two waters, viz. An iſland, or peninſula: अन्तरीप Where the waters have ſubſided; अतीप Where the waters have entirely ſubſided; समीप Accompanied by water. *N. B.* The common acceptation of समीप is ſimply *near*. Some authors derive द्वीप from द्विः Twice, and पा Drink.

1178. अप् Water, preceded by a prepoſition in अ, makes अप; as प्राप Where the waters have paſſed away. आप is uſed after सं, and ऊप after अनु; as समाप Altogether water; अनूप (Land) abounding with water, marſhy.

1179. सम, or, by contraction, स, Together with, with, may indifferently be uſed in compoſition with काम Deſire, or मनस्; as सकामं, or सकाम With will or deſire, willing, deſirous; सम्मनस् or समनस With the

the mind, mindful, attentive. Alfo in the compounds संहित or सहित Together, and सतत or सन्तत Always. *Obs.* The abftract nouns derived from thefe compounds are साहित्यं and सातत्यं.

1180. अवश्यं Neceffarily, optionally, drops its final nafal in compofition with a future perfect participle; as अवश्यकार्य्यं Neceffarily to be done, or अवश्यंकार्य्यं.

1181. THE final nafal of the infinitive termination तुं, may, indifferently, be dropped or not in a compound with मनस् Mind, and काम Defire; as गन्तुमनस् or गन्तुंमनस Inclined to go: ज्ञातुकाम or ज्ञातुंकाम Willing, or defirous to know.

1182. मांस Flefh, meat, may, indifferently, drop, or preferve, its final अ, in a compound with पाक or पचनं Dreffing or cooking; as मांस्पाक, मांसपाक, मांस्पचनं, मांसपचनं Cooking meat or flefh.

1183. MANY words affix अ when they follow in a compound. अ is added to धूर् A burthen, weight, charge, when it follows in compofition any word but अक्ष; as राजधुरा *f.* The kingly charge, the government:—To ऋच् A certain portion of the *Rig Vēda*; as अर्द्धर्च Half of fuch a portion; वह्वृच Containing many fuch portions; and अनृच Not being initiated into the myfteries of the *Rig Vēda*. But they fay अनृच् to exprefs fimply, *not having the Rig Vēda*, and अनृक् *Not that Vēda.* So वह्वृच् A great part of the *Rig Vēda*, and वह्वृक् Many portions of the *Rig Vēda*:—To सामन् The *Sama Vēda*, लोमन् The hair of the body, when preceded by प्रति, अनु or अव; as प्रतिसामं Againft or contrary to the *Sāma Vēda*; अनुसामं After, or according to, the *Sāma Vēda*; प्रतिलोमं Contrary to the hair, againft the grain, अनुलोमं With the grain: &c.—To अक्षि, when, in a compound, fomething like an eye is denoted; as गवाक्ष Ox-eye, a kind of window. If अक्षि be ufed in its

literal sense, अ is not subjoined; as विप्राक्षिः A *Brâhman's* eye. To वर्चस् Splendour, preceded by ब्रह्मन् A divine; राजन् A king, हस्तिन् An elephant, or पण्य To be sold; as राजवर्चसं Royal splendour; ब्रह्मवर्चसं Divine glory:—To तमस् Darkness, preceded by सम्, अव, or अन्ध; as सन्तमसं Complete or utter darkness:—In forming the anomalous compounds निःश्रेयसं Happiness, beatitude श्वश्रेयसं Happiness, good fortune; and श्वोवसीयसं Abundant wealth:—To रहस् Privacy, compounded with तप्त Hot, warm, अव or सम्; as तप्तरहसं Hot, viz. close privacy:—To form the anomalous compounds प्रत्युरसं Against or towards the breast, and अनुगवं After a cow:—To अध्वन् A road when preceded by a preposition, as in the example प्राध्वो रथः A chariot proper for a road:—भूमि Ground, land, compounded with पाण्डु Pale, light brown, उदक Water, or कृष्ण Black; as पाण्डुभूमो देशः A country where the ground is of a pale or light brown colour:—To नदी A river, गोदावरी The name of a river, or भूमि preceded by a numeral; as पंचनदं The five rivers; सप्तगोदावरं The seven *Gōdāvaris*; द्विभूमः प्रासादः A palace of two grounds or stories. अ, by some called ड, is subjoined to numerals ending in शत, when preceded in a compound by निर्; as निस्त्रिंश Without, or exceeding thirty.

1184. इ is subjoined to गन्ध A scent or smell, when preceded in composition by सु, उत्, अभि, सुरभि, or पूत; as सुगन्धिः A sweet smell; पूतगन्धिः A putrid smell, &c. But if compounded with a word as the medium of comparison, गन्धि or गन्ध may be used; as पद्मगन्धिः Lotus-scent.

1185. THE following words do not admit of the affix अ, when preceded by सु or अति, to form compound epithets denoting advantage, excellence, and honourable distinction; viz. सखि A friend, तक्षन् A carpenter,

carpenter, उक्षन् A bull, अक्षि An eye, सक्थि A thigh, नौ A boat, अहन् A day, राजन् A king, धुर् A load or burthen, ऋच् A portion of the *Rig Veda*, अप् Water, गो A cow, and पथिन् A road; as सुराजन्, *nom.* सुराजा, A good king, अतिराजा An extraordinary, or great king. But if सु and अति are not used in these acceptations, अ is affixed to these words; as अतिगव Beyond a cow. अ is not affixed to any of the above words, सखि, &c. when in composition with the privative अ or अन्, except the compound be of the first species; as *nom.* असखा Not a friend, अराजा Not a king, &c. But if of the first species, thus:—अनपं सरः A waterless lake; अधुरं Without a load or weight, अपथं Not a road, अपथोदेशः A roadless country. पथिन्, except in the first and fifth species, has two forms; as अपथिन् *nom.* अपन्थाः or अपथ Not a road. If किं What, in a scornful or contemptuous acceptation, be put before any of the above words, सखि, &c. अ is not subjoined; किं राजा What a king!

1186. THE particle कु is changed to कत् when put before words opening with a vowel, त्रि Three, रथ A chariot, वद Speech, and तृण Grass; as कदन्नं Bad rice, कत्त्रय Three bad, कत्तृणं A species of bad grass. But if it be followed by अक्षि An eye, when changed to अक्ष by affixing अ, or by अक्ष Dice, पथिन् A road, or पुरुष A man, it is changed to का; as काक्ष Bad eyes or dice, कापथः Bad road, कापुरुष A bad man. They say also कुपथ and कुपुरुष. का is substituted for कु to denote a small quantity, or in a diminutive sense; as काजलं A little water. Preceding अग्नि Fire, and उष्ण Warm, कु is changed to कत्, कव, and का, to form diminutives; as कदग्निः, कवाग्निः, or काग्निः A small fire; so कादुष्ण, &c. A little warm, warmish.

1187. स is fubftituted for समान Like, in forming every fpecies of compounds, when it precedes any of the following words, viz. ज्योतिस् Light, जनपद A country or place, रात्रि Night, नाभि The navel, बन्धु A relation, or family connection, गन्ध Smell, fcent, पिण्ड A lump or mafs, लोहित Red, blood, कुक्षि Side, loins, वेणी The hair tied, ब्रह्मचारि A devotee, तीर्थ A diftant object of devotion, a place of pilgrimage. पत्नी A wife, and पक्ष A fide or party; as सज्योतिः Equal in glory, सजनपदः Of the fame country. *Obs.* According to fome this rule extends to the fynonyms of fome of the above words: as सदेश Of the fame country.

1188. स or समान may, indifferently, be ufed in compofition with रूप A form, नाम A name, गोत्र Lineal defcent, स्थान Place, वर्ण Sort, kind, caft, वयस् Age, वचन A word, fpeech, धर्म्म Religion, profeffion; जातीय Generic, and उदर्य्य Relating to the belly; as सरूप or समान रूप Of the fame form; सनाम or समान नाम Of the fame name; सधर्म्म or समान धर्म्म Of the fame religion or profeffion; &c.

CHAPTER

CHAPTER X.

GENDERS OF NOUNS.

1189. THERE are three genders, the mafculine, the feminine, and the neuter.

Nouns of the Mafculine Gender.

1190. THE names and epithets of males of the human race, and of other animals, both real and imaginary, are of courfe mafculine. But that and the other two genders are alfo attributed to words of various other defcriptions.

1191. THE names of every thing in the celeftial, terreftial, or infernal regions, perfonified as males, are mafculine. Alfo the names of heaven, of the fun, moon, planets, and particular ftars; of mountains; of a cloud, air, fire, ocean; the fynonyms for tree, and the names of different trees; the names for a fword, an arrow, an enemy, the hand, the foot, the knee, the heel, the cheek, lip, tooth, arm, throat, hair of the head, nail, breaft or pap; the fynonyms for time; compound words ending in अह्नः or अहः; names of different perfons; refins and gums; compounds ending in रात्रः Night, provided the firft term be not a numeral; words denoting a wave, mud, a well; names of families (गोत्राः); names of different fpecies of grain; of colours, chryftal, chariot, weights, and meafures, with many others, and many exceptions.

1192. THE

1192. THE following words are alfo efteemed of the mafculine gender: पुंखः The wing of an arrow, न्युंखः Portion of the *Sáma Vēda*; समुद्गः Kind of box, घिटः Mountain, falt, &c. पट्टः Triturating ftone or muller, घटः Jar, हट्टः Market, पिंण्डः Lump, cake, गोण्डः Low tribe, पिचिण्डः Belly, गड्डः Bend of the back, लगुडः Large ftick, or bludgeon, करण्डः Honey-comb, bafket, वरण्डः Irruption on the face, सीमन्तः Decking the hair, हरित् Green colour, रोमन्थः Ruminating, chewing the cud, उद्गीतः Particular chant in the *Sáma Vēda*, बुद्बुदः Bubble, अर्बुदः Hundred millions, कुन्दः Lathe or turn, फेनः Froth, नाभिः Navel, nave, कुणपः Stink, ftench, क्षुरः Razor, केदारः Field, गोलः Globe, fphere, हिंगुलः Colouring fubftance, पुद्गलः Soul, body, पुरोडाशः Certain oblation, मल्लः Very ftrong man, wreftler, भल्लः Sort of fpear, पट्टिटशः Kind of fword, रभसः Joy, fpeed, कटाहः Hemifpherical veffel for boiling, पतद्ग्रहः Spitting pot, &c.

1193. NOUNS ending in धि and दि, deduced from the roots धा and दा, with the affix इ, called कि, and beginning with a prepofition, are alfo mafculine: as परिधिः A circumference, विधिः An ordinance, जलधिः The ocean, आदिः The beginning, &c. (p. 472, r. 828.) Alfo the following:—Abftract fubftantives formed by the affix इमन्; as गरिमन्, *nom.* गरिमा Heavinefs, gravity:—Compounds of the third fpecies, called द्वन्द्वः, when put in the dual or plural number; as अश्ववडवौ *m.* Horfe and mare, अश्ववडवाः Horfes and mares. If taken in the aggregate, they fay अश्ववडवं *n.* The horfes and mares collectively:—Subftantives formed by affixing अस् or अन्; as तपस्, *nom.* तपः *m.* Fervour, zeal, राजन्, *nom.* राजा *m.* A king:—Subftantives ending in अ, with a preceding or penultimate क्, प्, ण्, भ्, म्, or र्; alfo fuch as have a penultimate प्, थ्, न्, य्, स्, or ट्. (There are numerous exceptions

exceptions to these two distinctions):—Substantives ending in तु and रु, except अश्रु *n.* Tear, श्मश्रु *n.* Beard, दारु *n.* Wood, कशेरु *n.* Rush, जतु *n.* Lac, and वस्तु *n.* Thing:—Verbal nouns formed from their roots by affixing घञ् or अ, with *augmentation* of the radical vowel; as पाकः Dressing food, चायः A collection, कामः Desire, भागः A share; (See p. 469, r. 822). — Ditto by affixing अल्, with *conversion* of the radical vowel: as संचयः A collection, लयः Dissolution, करः Hand, hail, मदः Joy, intoxication, (See p. 470, r. 823):—Ditto with अथु; as वेपथुः Trembling, वमथुः Vomiting, (See p. 472, r. 826).—Ditto with न, called नङ्; as यत्नः Endeavour, स्वप्नः Sleep, (See p. 472, r. 827). —Diminutives formed with the affix र (p. 532, r. 1011); as कुटीरः A small or mean cottage; शुन्डारः A poor or mean place where they sell strong liquors, &c. &c.

Nouns of the Feminine Gender.

1194. IT may be received as a general rule, that most nouns, simple or compound, which end in आ, ई, or ऊ, are feminine. *Ex.* इच्छा Desire, लता Any creeping plant, मनुष्यता Manhood, नदी A female river, भी Fear, भूः The earth, भ्रूः The brow, तनूः The body, &c. &c.

1195. THE following description of words are all feminine:—Verbal nouns formed with the affix ति, called क्तिन् (p. 473, r. 830); as गतिः Movement, motion; बुद्धिः Knowledge, understanding; स्मृतिः Remembrance, शक्तिः Power, ability; &c. Abstract substantives formed with the affix ता (p. 523, r. 972, 4, 5, 6, 7); as मानवता Humanity, manhood, चौरता Theft; ब्राह्मणता Brahmanhood; &c.—Abstract substantives ending in a single consonant, called क्विप् (p. 457, r. 804); as वाक् Speech; सम्पद् Wealth; आपद् Distress; विपद् Misfortune; &c.—

Collective

Collective fubftantives formed by affixing या, ता, इनी, त्रा, and कड्या (p. 580, r. 1001, and p. 581, r. 1002, 1003, and 1004); as पाश्या A number of ropes; ग्रामता A number of villages; पद्मिनी A collection of water-lilies; गोत्रा A herd of cattle; रथकड्या A number of chariots; &c.—Subftantives formed with the affixes या, आ, अना (p. 473-4, 5, 6, 7, r. 831-2, 3, 4, 5); as विद्या Knowledge, fcience; कृत्या and क्रिया An act, or action; जागर्य्या Wakefulnefs; चिकीर्षा A defire to do; ईहा Search, endeavour; इच्छा Defire, want; भीषा Fear, पूजा Worfhip, स्पृहा Hope, defire; श्रद्धा Faith; कारना Caufe; वन्दना Salutation; आसना A fitting; &c.—Abftract fubftantives formed from compounds of the third fpecies, called द्वन्द्वः; by affixing इका (p. 528, r. 987); as शैष्योपाध्यायिका The office, or duty of mafter and fcholar:—Collective fubftantives of the fourth fpecies of compounds, called द्विगुः, ending in ई (p. 575, r. 1112, 1113); as दशग्रामी Ten villages collectively; पंचकर्म्मी Five works collectively; &c.—Terms of malediction formed by fubjoining अनि (p. 476, r. 835); as अजीवनिः Not living, lifelefsnefs, &c. Nouns formed by fubjoining इ (p. 476, r. 834), ufed in queftions and anfwers; as कारिः A work; &c.

1196. ALL names fignifying *lightning* are feminine; alfo all the fynonyma of दिश् A point in the horizon; of निशा Night; of लता Any creeping plant, and of every fpecies of creeping plant; of वीणा A certain mufical inftrument; of भूः The earth; of नदी A river, and (with a few exceptions) of different rivers, as गंगा, यमुना, &c. *Obs.* If the names of a river be mafculine, as of शोणः The *Sōna*, and शतद्रुः The *Satadru*, the generic name will alfo be mafculine, viz. नदः inftead of नदी.

1197. ALL names of females are of courfe feminine, befides a great many others that cannot eafily be brought under any rule.

Of

On the Formation of the Feminine Gender.

1198. MUCH has already been faid upon the formation of the feminine gender, both fubftantive and adjective, in the fixth and feventh chapters; and alfo of its declination in the third and fourth. A recapitulation of fome of the moft ufeful rules, and fome further obfervations deemed neceffary, are given in this fection.

1199. NOUNS, adjectives, and pronouns, of three genders, whofe mafculines end in अ, ufually form their feminines in आ; as सर्व्वः सर्व्वा, सर्व्वं, All; सः He, सा She, तं It; कृतः, कृता, कृतं Done, &c. There are fome exceptions in favour of ई, which will be prefently noticed.

1200. IF a word end in अक, formed by affixing क or अक, the अ is generally changed to इ before the feminine आ; as कारकः, कारिका, कारकं A doer, or caufer; पाचकः, पाचिका, पाचकं A dreffer of food; नाटकः, नाटिका, नाटकं A dancer. This rule is pretty general when the word is an attributive of three genders. The following words do not follow the rule; as यकः, यका, deduced from यद् What; सकः, सका, deduced from तद् That; क्षिपकः, क्षिपका, क्षिपकं A thrower; ध्रुवकः, ध्रुवका, ध्रुवकं Juft, true, right; चटकः A fparrow, चटका A hen fparrow; एडकः A ram, एडका: A ewe; इष्टकः, इष्टका, इष्टकं Wanted; इष्टका A brick; &c. Some take either form; as पुत्रः A fon, पुत्रिका or पुत्रका A daughter, सूतः, सूतिका or सूतका One born of a *Kſhatriyā* by a *Brāhmana*; वृन्दारकः, वृन्दारिका or वृन्दारका An object of devotion or refpect; आर्य्यकः, आर्य्यिका or आर्य्यका Refpectable; एषकः, एषिका or एषका, एषकं This; अजः A goat, अजिका or अजका A fhe-goat; चटककः A fparrow, चटकिका or चटकका A hen-

hen-ſparrow; निर्भस्त्रकाः, निर्भस्त्रिका or निर्भस्त्रका, निर्भस्त्रकं Without bellows, from भस्त्रा A pair of bellows; ज्ञकः ज्ञिका or ज्ञका, ज्ञकं, Knowing, from ज्ञा; द्वकः, द्विका or द्वका, द्वकं Two, deduced from द्वि Two; निःस्वकः, निःस्विका or निःस्वका, निःस्वकं Without one's own, deduced from स्व Self, own, property.

1201. WHEN आ is affixed to a derivative in कं, the preceding vowel may be long or ſhort; as नदीका or नदिका A river, deduced from नदी. So गंगा The river *Gangá*, with का affixed, makes either गंगका, गंगाका, गङ्गिका or गंगिका. The ſame rule takes place before तरा, the feminine ſign of the comparative degree when preceded by a vowel.

1202. CERTAIN feminine nouns, ending in a ſilent conſonant, may likewiſe form feminines in आ; as वाच् and वाचा Speech; क्षुध् and क्षुधा Hunger; दिश् and दिशा A point, or ſide in the celeſtial circle; विपाश् and विपाशा Name of a certain river; स्रज् or स्रजा A necklace; रुज् or रुजा Sickneſs; गिर् or गिरा Speech, a word; उष्णिह् or उष्णिहा A fillet for the head; देवविश् or देवविशा A reſident among the gods, from देव A god, and विश् Enter.

1203. NOUNS ending in मन्, ſuch as सीमन्, पामन्, &c. may be alſo declined as feminines in आ; as *m.* सीमा, सीमानौ, सीमानः; or *f.* सीमा, सीमे, सीमाः.

1204. COMPOUNDS of the fifth ſpecies ending in अन्, which are adjectives, ſuch as बहुराजन् may drop their final, and make their feminines in आ, like adjectives in अ; as बहुराजा नगरी A city poſſeſſing many nobles.

1205. आ is alſo ſometimes uſed to diſtinguiſh the females of certain ſpecies of animals, where the name of the ſpecies, or of the male, ends in

in अ; as अजा A ſhe goat, from अजः A goat, अश्वा A mare, from अश्वः A horſe; चटका A hen-ſparrow, from चटकः A cock-ſparrow, मूषिका A female rat, from मूषकः A rat; वत्सा A cow-calf, from वत्सः A calf; बाला A female child, from बालः A male child; शूद्रा A female of the *Sūdra* tribe, from शूद्रः *m.* A *Sūdra*; वैश्या A female of the third claſs, from वैश्यः A *Vaiſya*; क्रुंचा A female bird of the ſtork kind, from क्रुंचः *m.*; कोकिला A female bird of ſpring, from कोकिलः *m.* एडका A ewe, from एडकः A ram; and perhaps a few more. But when the name of the male ends in अ, not preceded by य्, it is uſual that the name of the female ſhould end in ई; as will be preſently ſeen.

1206. ई, called ईप्, is alſo an affix of very general application in forming feminine nouns, before which the final अ, आ, इ, ई, or य of the word to which it is to be ſubjoined is dropped; alſo the अ of the termination अन्, as of राजन्; and in affixing ई to the participle of the preſent tenſe, *common* form, called शतृ, rules, 672, 3, 4, and 5, muſt be obſerved. See p. 408, and 409.

1207. AMONG others, words of the following deſcription form their feminines in ई, viz.

—Words ending in न्; as राज्ञी A queen, from राजन्; मघोनी or मघवती The conſort of *Indra*, called मघवन्; शुनी A bitch, from श्वन् A dog; अर्वती A mare, from अर्वन् A horſe, युवती (or युवतिः) A young woman, from युवन् Young; धनिनी from धनिन् Wealthy; &c.

—Words formed by any affix diſtinguiſhed by a ſervile उ; ſuch as क्वसु, क्तवतु, वतु, मतु, and ईयसु; as विदुषी A learned woman, from विद्वस्; कृतवती from कृतवत् *act. part.* Done; श्रीमती from श्रीमत् Fortunate; भगवती from भगवत् Happy, proſperous, fortunate; गरीयसी Moſt grave, or heavy, from गरीयस्.

—Words ending in ऋ, except such as from their nature do not admit of two genders; as पितृ, मातृ, भ्रातृ, &c. Ex. वर्त्री from वर्तृ A doer, क्रोष्ट्री A female jackal, from क्रोष्टृ.

—Words formed by any affix distinguished by a redundant ऋ, such as शतृ (v. p. 407, r. 672, 3, 4, and 5); as कुर्वन्ती from कुर्वत् Doing; तुदन्ती or तुदती, from तुदत् Vexing; ददती from ददत् Giving; दिव्यन्ती from दिव्यत् Playing.

—Words formed by the affix अण्, viz. अ with *augmentation* of the first vowel; as औपगवी from औपगव Of the race of उपगव; शैवी from शैव Of the race of *Siva*. v. p. 494, r. 882, and 883; also p. 498, r. 897.

—Words formed with any affix distinguished by a redundant ट; as भूषणी from भूषण Ornamental; पचनी from पचन—पचनी स्थाली A cooking-pot (v. p. 471, r. 824; and p. 516, r. 958).

—Words formed with any affix distinguished with a servile ष्, as ष्यञ् (the य is dropped). Ex. सौरी from सौर्य An offspring of the son; आगस्ती from आगस्त्य A descendant of *Agasta*; वराकी from वराक Small.

—Words formed by affixing अञ्च्, as प्राची *f.* Before, east, from प्राञ्च्; or if प्राञ्च् Mean worship, प्राञ्ची *f.* Who worships, v. p. 82, 83, 84.

—Compounds with वाह्, as the last member; as भारौही *f.* from भारवाहः A beast of burthen; श्वेतौही or श्वेतवाही *f.* from श्वेतवाहः A title of *Indra*.

—The class of words, in original grammars, called नद्यादि, viz. नदी &c. as नदी from नदः A river; देवी A goddess, from देवः A god; चौरी from चौरः A thief; तरुणी A young woman, from तरुणः A young man; गौरी A fair woman (an epithet of the consort of *Siva*), from गौर Fair,

Fair, white: चतुर्थी *f.* from चतुर्थ Fourth; पंचमी *f.* from पंचम Fifth; पीवरी *f.* from पीवर Fat, ſtout; पुत्री A daughter, from पुत्रः A ſon, &c. महती—*nom.* महान् *m.* महती *f.* महत् *n.* Great; ſo बृहान् *m.* बृहती *f.* बृहत् *n.* Large, great, big. *Obs.* The number of words claſſed under the term नद्यादि appears to be indefinite, as authors do not agree about them; ſome including many words (ſuch as the names of animals, &c.) which fall under other rules, and others confining it to even fewer than what have been here given as examples.

1208. WHEN the affix वन् is ſubjoined to a word ending in a vowel, in खय्, viz. either क्, ख्, च्, छ्, ट्, ठ्, त्, थ्, प् or फ्; or in श्, र् is ſubſtituted for न् before ङीप्; as धीवरी A ſenſible woman, from धीवन्; हरिदृश्वरी *f.* from हरिदृश्वन् Who has ſeen *Hari*, or *Viſhnu*. If the adjective be of the ſpecies of compounds called बहुव्रीहि, this rule may be followed, or आप् applied inſtead of ङीप्, without ſubſtituting the र् for न्; as बहुधीवरी or बहुधीवा *f.* Very ſenſible or intelligent.

1209. ऊधस् Udder, in a compound of the fifth ſpecies, preceded by an adjective, दामन् A rope, or ſtring, following a numeral, and हायन् A year, preceded by a numeral, to make a compound attributive of age, form feminines in ङीप. Ex. ऊध is ſubſtituted for ऊधस्; as पीनोघ्नी Having a plump udder (a cow). द्विदाम्नी *f.* Having two ſtrings (of flowers). द्विहायनी Two year (old calf).

1210. OF the *common* generic, and ſpecific names of animals, and of the human race, including the ſocial, and patronymic diſtinctive appellations of the latter, that of the male, if it end in अ, not preceded by य्, becomes that of the female by affixing ङीप्; as मृगी A female deer, from मृगः A deer; व्याघ्री A tigreſs, from व्याघ्रः A tiger; सिंही A lioneſs, from सिंहः A lion; महिषी A ſhe buffaloe, from महिषः A buffaloe;

मेषी A ewe, from मेषः A ſheep, or ram; हंसी A female duck, from हंसः A bird of the duck ſpecies, or a drake; राजहंसी A female gooſe, from राजहंसः A male gooſe, a gander; शूकरी A ſow, from शूकरः A boar, or, generically, a hog, pig, or ſwine; कुक्कुटी The common hen, from कुक्कुटः A cock; ब्राह्मणी A female of the Brahminical tribe, from ब्राह्मणः A *Brāhmana*; गौतमी A female deſcendant of *Gōtama*; from गौतमः A male deſcendant of *Gōtama*. But if the penultimate be य्, the feminine takes आ, called आप्; as क्षत्रिया A female of the ſecond, or military order in ſociety, from क्षत्रियः A male of the ſecond rank in ſociety; वैश्या A female of the third, or mercantile claſs, from वैश्यः A male of that claſs. The following words, however, ending in य, form their feminines in ई. Ex. हयः A horſe, हयी A mare; गवयः A ſpecies of animal, *vulg. Nilgay*, गवयी A female of that ſpecies, मत्स्यः A fiſh, and मनुष्यः A man, and patronymics formed with the affix ष्य, alſo take ई, but drop the final य; as मनुषी A woman; मत्सी A female fiſh; गार्गी A female offspring of गर्गः from गार्ग्यः *m*. The generic names of ſome animals are feminine only, and, of courſe, cannot be affected by this rule; as अजिनपत्रा *f*. A bat, he or ſhe. The *proper* names of individuals, as रामः, देवदत्तः, &c. do not belong to this rule. *Obs.* Some authors extend this rule to inanimate beings; as to the vegetable kingdom, which appears abſurd. The ſpecific names of certain plants, being compound epithets, the laſt member of which was either पाक, कर्ण, पर्ण, पुष्प, फल, मूल, बाल, &c. Some are feminine in आ, and others in ई, without any apparent rule.

1211. A compound epithet, whoſe laſt member denotes any material part of the body, except the fluids, makes its feminine in either आप् or ङीप्, provided it end in अ, not immediately preceded by double conſonants.

sonants. *Ex.* दीर्घकेशा or दीर्घकेशी, from दीर्घकेश Having long hair; तन्वंगा or तन्वंगी, from तन्वंग Having a small body; सुस्तना or सुस्तनी, from सुस्तन, Having good, or handsome breasts; पद्ममुखा or पद्ममुखी, from पद्ममुख Having a face like the water lily; कोमलकरा or कोमलकरी, from कोमलकर Having soft or delicate hands. But compounds of this description with क्रोड Bosom, खुर Hoof, शफ Hoof, गुद *Anus*, भग *Pudenda*, वाल Hair of the body, गल Throat or neck, ग्रीव Hind part of neck or pole, and प्रोथ Snout or muzzle, form their feminines in आप् only; as कल्याणक्रोडा Having a happy bosom; &c. If the final be इ or उ, the feminine will be the same as the masculine; as पद्मपाणि: *m. f.* Having a hand like the water-lily; मृनालबाहु: *m. f.* Having an arm like the stalk of the lotus. If the final letter be preceded by double consonants, आप् only is used; as सुगुल्फा from सुगुल्फ Having a handsome ancle; कल्याणपार्श्वा from कल्याणपार्श्व Having fine sides. But the following words, in such compound epithets, though they have double letters, admit of ईप् or आप्; viz. दन्त Tooth, ओष्ठ Lip, कंठ Throat, गात्र Body, अंग Limb, member; शृंग Horn, कर्ण Ear, उदर Belly, पुच्छ Tail, नेत्र Eye, जंघा Thigh, and अन्त्र Bowels; as कुन्ददन्ती Having hollow teeth; बिंबोष्ठी Having red lips (like a certain fruit); मृदुगात्री Having a soft or delicate body; कोमलांगी Having a delicate frame; &c. or कुन्ददन्ता, &c. If a word, denoting part of the body, contain more than two vowels, it may not take ईप्; as सुवदना Having a fine mouth; व्याघ्रवदना Having a face like a tiger. But उदर Belly, and नासिका Nose, take either ईप् or आप्; as मन्दोदरी or मन्दोदरा Having a slow belly.

1212. WHEN पुच्छ Tail, in a compound epithet of comparative similitude, follows कबर A head-dress, मणि Jewel, विष Poison, शर

Arrow, and fimilar words, the feminine makes ङीप्; as शरपुच्छी Having a tail like an arrow, or like the reed of which arrows are made; श्येनपुच्छी Having a tail like a hawk; &c. *Obs.* Similar compounds, with other words befides पुच्छ, may form their feminines in ङीप्; as श्येनपक्षे *f. dual*, With two wings, like a hawk.

1213. WHEN a word, denoting a member of the body, is preceded by न, सह, the privative अ, or विद्यमान, in a compound epithet, the feminine is formed in आ only; as सकेशा With hair, having hair; अकेशा Having no hair, hairlefs; विद्यमाननासिका Having a nofe; &c.

1214. नख Nail, and मुख Face, following in a compound epithet ufed as a *proper name*, make आ only, when applied to a female; as सूर्पणखा *Sun-nail*, a proper name; श्लक्ष्णदीर्घकेशा *Smooth-long-hair*, a proper name.

1215. IN a compound epithet of the feries बहुव्रीहिः, पाद Foot, may form its feminine in ङीप्, or not; as द्विपदी or द्विपाद् Who has two feet. So त्रिपदी or त्रिपाद्; चतुष्पदी or चतुष्पाद्; &c. *Obs.* पाद is changed to पद् before a vowel, or any confonant but one of the firft four of a feries.

1216. शोन Red, कल्यान Happy, कृपन Miferable, ftingy, पुराण Old, ancient, विशाल Great, extenfive, अराल Crooked, विकट Dreadful, frightful, विशंकट Great, vaft, उदार Great, चण्ड Angry, enraged, कमल A water-lily, भोरुज A certain river, and चन्द्रभाग A certain river, form feminines in आप् or ङीप्; as शोना or शोनी Red; &c.

1217. WORDS ending in इ, except thofe formed with the affix क्ति, may make feminines in ङीप्; as रात्रिः and रात्री Night; राजिः and राजी A row, rank, line. Thofe in क्ति are fuch as गतिः Motion, बुद्धि Underftanding, &c. But शक्तिः Power, ability, makes alfo शक्ती.

1218. शोन

1218. क्रीत Bought, preceded in a compound by a word denoting that which is the means of purchase, forms its feminine in ङीप्; as धनक्रीत: *m.* धनक्रीती *f.* Purchased with money; वस्त्रक्रीती Bought with cloth. *Obs.* Some also say धनक्रीता.

1219. PASSIVE participles, signifying a slight affection, when following in a compound the instrumental cause, makes its feminine in ङीप्; as अभ्रलिप्त: *m.* अभ्रलिप्ती *f.* Slightly overcast with clouds: अभ्रलिप्ती द्यौ The sky slightly covered with clouds. But when slightness is not intended, ङीप् is not used; as चन्दनानुलिप्ता प्रतिमा An idol smeared over with sandal-wood.

1220. IN a compound epithet, if the last word be a participle in क्त, and the preceding term one denoting some member of the body (v. 604, r. 1211), it should form its feminine in ई; as ऊरुभिन्न: *m.* ऊरुभिन्नी *f.* Having a broken arm; शंखभिन्नी *f.* Who has a broken scull. If the last member be जात, आप् is preferred; as दन्तजाता Having teeth produced or cut. The compound पानिगृहित Whose hand has been taken, makes पानिगृहिती when it is an epithet of a married woman, otherwise पानिगृहिता.

1221. IF in a compound of the fifth species the first member be a substantive, but no part of the body, and the last a participle in क्त, ङीप् or आप् may be used; as सुरापीती or सुरापीता By whom strong liquor has been drunk; इक्षुभक्षिती or इक्षुभक्षिता Who has eaten sugar-cane; &c. But according to some, if the first term imply cloathing of any sort, आप only should be applied; as वस्त्रछन्ना Covered with cloth.

1222. A WORD denoting a male, unless followed by पालक A keeper, or feeder, becomes that of its female companion or wife, by affixing ङीप्; as गोप: A herdsman, गोपी A herdswoman, his wife.

If

If पालक follow, आप् is uſed thus, गोपालकः A cow-keeper, गोपालिका A cow-keeper's wife. शूद्रः A man of the third caſt, शूद्री *f. Obs.* Some exceptions have preceded this rule. v. r. 1205.

1223. THE feminine term to denote the conſort of the divinities रुद्रः A title of *Siva*, ब्रह्मन्, *nom.* ब्रह्मा *Brāhma*, भवः A title of *Siva*, शर्व्वः A title of *Siva*, मृडः A name of *Siva*, इन्द्रः *Indra*, and वरुणः *Varuna*, the ocean, is formed by ſubjoining ङीप् with आनुक् prefixed, making together आनीप्; as ब्रह्माणी The conſort of *Brahmā*; रुद्राणी The conſort of *Rudra* or *Siva*; भवानी *Bhavānī*, the conſort of *Bhava*, or *Siva*; &c.

1224. मातुलः Mother's brother, makes मातुलानी or मातुली Mother's brother's wife; उपाध्यायः A ſchoolmaſter, उपाध्यायानी or उपाध्यायी; or, according to ſome, उपाध्याया A ſchoolmaſter's wife; आचार्य्यः A tutor, आचार्य्यानी (the न not changed to ण), The wife of a tutor; otherwiſe आचार्य्या A female teacher generally; क्षत्रियः A man of the ſecond caſt, क्षत्रियी His wife, क्षत्रियाणी or क्षत्रिया A woman of the ſecond caſt generally; अर्य्यः A man of the third caſt, अर्य्याणी or अर्य्या A female of the third caſt; अर्य्यी The wife of a man of the third caſt; सूर्य्यः The ſun, सूर्य्याणी The conſort of the ſun, conſidered as a divinity, otherwiſe सूरी, or, according to ſome, सूर्य्यी.

1225. ऐ is affixed to ङीप्, making together आयीप् to form the feminines of वृषाकपिः A name of *Viſhnu*, अग्निः (The god of) fire, मनुः A proper name, पूतक्रतुः A title of *Indra*, कुसितः The name of a certain ſage, and कुसीदः A uſurer; as वृषाकपायी The wife of *Vriſhākapi*; अग्नायी The conſort of *Agni*; मनायी The wife of *Manu* (and मनावी); &c.

1226 THE following feminines in ङीप् are eſteemed anomalouſly

formed

formed, viz. नारी A woman, from नृ or नरः A man; सखी A female friend, from सखा A friend or companion; यवानी A ſpecies of bad barley, from यव Barley; यवनानी Perſian or Arabic writing, from यवनः A term, perhaps firſt applied to the Greeks, but ſince to the *Muſulmāns*; हिमानी A great collection of ſnow, from हिम Snow; अरण्यानी A vaſt wilderneſs, from अरण्य A deſart; मनावी The conſort of मनुः *Manu*; पतिवत्नी Who has a lord and maſter, viz. A wife, from पतिमत् Having a maſter; अन्तर्वत्नी Having ſomething within, viz. A pregnant woman, from अन्तर्वत्; पत्नी A wife, from पति A lord, a husband; भाजी Fried food, or boiled vegetables, from भाज Food proper for frying, or raw vegetables; गोनी A veſſel to carry corn in when ſowing, from गोण A certain meaſure; नागी A ſtout female, from नागः An elephant; स्थली *f.* Dry land, from स्थलं *n.* Dry land; कुण्डी A ſmall water-pot, or a female offspring of a married woman by a galant, from कुण्ड A pond, fire-place, a certain meaſure; काली A proper name of a goddeſs, from काल Black; कुशी A ploughſhare, from कुश A ſpecies of graſs; कामुकी A laſcivious woman, from काम Deſire; घटी A ſmall jar, from घट A jar; कबरी Dreſſing the hair, or a dreſs for the hair, from कबर Red, and other meanings; नीली The indigo plant, or its colouring matter, from नील Blue; and अशिशी A childleſs woman, from अशिशु Childleſs.

1227. THE following are alſo anomalous feminines, and have more than one form, viz. शक्ती and शक्तिः Ability; युवती, युवतिः, and यूनी A young woman, from युवन्; अनड्वाही and अनडुही A cow of burthen, or draft, from अनडुहः A bull; श्येणी and श्येता *f.* White, from श्येत White; एणी and एता Scarlet, or a mixed colour, from एत; असिक्नी, असिक्निः, and असिता *f.* from असित Not grey, viz. middle aged;

 पलिक्नी,

पलिक्नी, पलिक्निः or तलिता *f.* from पलित Grey haired: हरिणी or हरिता *f.* from हरित् Green; भरिता *f.* Filled, nourifhed, भरिणी Name of one of the manfions of the moon, from भरित Filled, nourifhed; रोहिणी One of the manfions of the moon, रोहिता *f.* Red, from रोहित Red; लोहिनी Name of a ftar, लोहिता *f.* Red, from लोहित Blood red.

1228. ईप् may, indifferently, form the feminines of noun adjectives ending in उ, provided the preceding confonant be fingle; as पटुः *m.* पट्वी or पटुः *f.* पटु *n.* Expert; बहुः *m.* बह्वी or बहुः *f.* बहु *n.* Many, much; गुरुः *m.* गुर्वी or गुरुः *f.* गुरु *n.* Heavy, grave; मृदुः *m.* मृद्वी or मृदुः *f.* मृदु *n.* Soft; but पाण्डु Pale, having a double confonant before the final उ, makes its feminine the fame as the mafculine; as पाण्डुः *m.* पाण्डुः *f.* पाण्डु *n.* The word खरु White, alfo refufes ईप्; as खरुः *m.* खरुः *f.* खरु *n.* पंगु So lame as to be unable to move, forms its feminine in ऊप्; as पंगुः *m.* पंगूः *f.*

1229. THE proper names of females of the human race are formed in ऊप्, when the original word, whence they are derived, ends in उ, not preceded by यू; as कुरूः A woman of the race of कुरुः *m.* कद्रूः The mother of the *Nāgas*, from कद्रु *adj.* Dark red; कमण्डलूः *f.* A proper name, from कमण्डलुः *m.* A fmall water-pot; प्रियंगूः *f.* A proper name, from प्रियंगुः *f.* The name of a certain creeping plant. But अध्वर्यु having यू for its penultimate, makes अध्वर्युः only, as the proper name of a man or woman who repeats the *Yajur Vēda* at a facrifice. This rule is extended alfo to the names of inanimate things; as to thofe of plants. Ex. कर्कन्धूः *f.* The name of a certain fruit-tree, from कर्कन्धुः *m.* If the word, being the name of an inanimate thing, be already a feminine in उ, as रज्जुः *f.* A rope or cord, हनुः *f.* The pouch in the cheek, and कंगुः *f.* A fpecies of grain; or any adjective, or compound word, ending in

in बाहु The arm, not being a *proper* name, this rule does not apply. This rule does not affect the names of female animals in उ; as धेनुः *f.* A milch cow.

1230. ऊरु The thigh, when put laſt in a compound epithet with वाम Beautiful, लक्ष्मण Fortunate, शफ A hoof, सह With, सहित With, संहित Together; or with any word to which the thigh is compared, forms its feminine in ऊङ्; as वामोरूः *f.* Having handſome thighs; सहोरूः *f.* With thighs, having thighs; रम्भोरूः *f.* Having thighs like the plantain tree (tapering and ſmooth); &c.

1231. THE following words, all feminines in उ, may alſo take ऊङ् in the ſame meanings; as तनुः or तनूः The body; चंचुः or चंचूः The bill or beak of a bird; वर्षाभुः or वर्षाभूः A frog.

Nouns of the Neuter Gender.

1232. THE following deſcription of noun-ſubſtantives are of the neuter gender:—Words which denote the atmoſphere or viſible heavens; foreſt, wilderneſs, and the like; leaf; ſnow, froſt, and fog; water; cold, and heat; meat, fleſh, and blood; mouth, face, and eye; wealth, property, ſubſtance; power or ſtrength; the general names for fruit; gold, ſilver, copper, iron, tin, lead; pleaſure and pain; proſperity and adverſity: water-flowers; ſalt; ſpices and ſauces (व्यंजनानि), Ointments, &c. &c.

— All numbers, from one hundred upwards, except कोटिः Ten thouſand, which is feminine.

— Words formed with the affixes त्र and इत्र; as नेत्रं Eye, दात्रं A bill-hook, वादित्रं A muſical inſtrument; &c. v. r. 799, 800. There are a few exceptions.

— Words ending in अस्, इस्, and उस्; as यशस् Fame, पयस् Milk,

or

or water, तेजस् Spirit, glory, सर्पिस् Oiled butter, हविस् Oiled butter, वपुष् Body, यजुस् The fourth book of the *Veda*; *nom.* यशः, &c. v. r. 800.

— Words in अन्; as चर्म्मन् Leather, वर्म्मन् Armour; *nom.* चर्म्म, &c. There are a few exceptions.

— Nouns ending in अन, when they do not mean an agent or doer; as गमनं Giving, दानं Giving, &c.

— Some nouns having a penultimate स or ल; as मानसं The mind, विषं Poifon, कुलं A family, मूलं A root. There are a great many exceptions.

— Compound words, where the firft member is a numeral, and the laft रात्र put for रात्रि Night; as द्विरात्रं A period of two nights.

— Compounds of the fpecies तत्पुरुषः, where the laft member is सभ, put for सभा An affembly, and the firft a noun in the fixth cafe (the fign dropped); as दासीसभं An affembly of female flaves; नृपसभं An affembly of princes; रक्षःसभं An affembly of evil fpirits called *Rakfhafas*; &c. Some except a compound of this fort with राजा, and write राजसभा *f.* *Obs.* When सभा means a public hall, it is not changed to सभं.

— Collective compounds of the fourth fpecies, called द्विगु, where पात्र, सुख, चन्द्र, भुवन, or युग is the laft term, and a numeral the firft; as त्रिभुवनं The three regions of the world collectively. v. r. 1111.

—Words of the firft feries of compounds, called अव्ययीभावः, vide rule 1055, &c.

— Compounds of the third feries, called द्वन्द्वः, formed after the fecond mode. v. r. 1084.

— Compound words formed with पथ, for पथिन् A road, preceded by a numeral

a numeral, or an indeclinable; as चतुष्पथं The meeting of four roads. v. r. 1113.

— Compounds where छाया Shadow, is preceded by a noun in the fixth cafe plural; as विहङ्छायं The fhadow of birds.

— Compound names of places where पुर is the laft member; as जयपुरं The city of Victory.

— Compounds ending with उपज्ञ, put for उपज्ञा, fignifying *firft knowledge*, or with उपक्रम in the acceptation of *commencing* or *undertaking*; as कोपज्ञं The original knowledge of कः The foul, viz. the *Veda*, कृष्णोपक्रमं The undertaking of *Krifhna*.

— Words formed with कन्था A refidence, to denote places in the country called उशीनर.

— Moft abftract and collective nouns ending in अ; viz. fuch as are formed by the affixes त्व, यण्, अण् and the like. v. r. 972, &c. and 990, &c.

— Compounds formed by prefixing पुण्य, or सुदिन to अहः A day; as पुण्याहं or सुदिनाहं A fine day, a good or fortunate day.

— Verbal nouns (when put fubftantively) formed by affixing क्त, तव्य, अनीय, य, ण्यत्, क्यप्, केलिम, अनट्, &c. as कृतं What is done, कर्त्तव्यं, करनीयं, कृत्यं, कार्य्यं What is to do, or to be done, &c. करणं The doing, the act of doing; पचेलिमं What is to cook; &c. v. r. 689, &c. alfo r. 712, to 734.

— Words followed by तैल, जाह, शाकट, शाकिन, गोष्ठ, गोयुग, or षड्गव, in fuch compounds as तिलतैलं *Sefafum* oil; कर्णजाहं Root of the ear; इक्षुशाकटं A fugar-cane field; इक्षुशाकिनं A fugar-cane field; अश्वगोष्ठं A horfe ftable; गोगोयुगं A yoke of cows; गोषड्गवं Three pair of cows.

— Alſo the following words; उक्थं A portion of the *Vēda*, नोटकं A metrical meaſure; चोचं Cinnamon, and its *ſynonyma*; पिच्छं A peacock's tail or creſt; गृहस्थूणं The column of a houſe, तिरीटं A turban, मर्मन् *nom.* मर्म The heart, the ſeat of life, योजनं A land meaſure of about eight miles, राजसूयं and वाजपेयं Names of ſacrifices, where a horſe is the victim; गद्यं Proſe, पद्यं Verſe, माणिक्यं A certain gem, भाष्यं A commentary on the *Vēda*, सिन्दूरं Red lead, चीरं A ſpecies of cloth, a pyramid, a cow's udder, a ſpecies of writing, चीवरं A ſtrip of cloth worn by devotees, to cover their nakedneſs; पंजरं A bird-cage, लोकायतं The title of a certain book, containing the ſacred writings of a people called चार्वाकाः, हरितालं Yellow arſenick, or orpiment, स्थालं A cooking utenſil; &c.

Nouns of the Maſculine or Neuter Gender.

1233. MANY words are, indifferently, maſculine or neuter, of which are the following: अर्द्धर्चः A particular portion of the *Rik Vēda*, पिण्याकः What remains of ſeed when the oil is expreſſed, कण्टकः A thorn, मोदकः A ſort of ſweetmeat, तुण्डकः A poetical meaſure, टंकः A ſtone chiſſel, शाटकः A certain cloth or garment, खर्वटः or कर्वटः The land occupied by four hundred villages, अर्बुदः A hundred millions, पातकं Sin, उद्योगं Exertion, चरकं Name of a book, तमालः Name of a tree, आमलकः Name of a plant, नलः or नडः A hollow reed, कुष्ठं The leproſy, मुण्डं The ſcalp, शीधु or सीधु A kind of ſtrong liquor, बुस्तं (uncertain) क्ष्वेडितं A roar or ſhout, क्षेमं Happineſs, कुट्टिमं Cloſe ground, संगमं A meeting (as of two rivers), शतमानं A certain weight, अर्मं A diſorder of the eyes, शम्बलं or सम्बलं Money for way charges, अव्ययं An indeclinable word, ताण्डवं A dance, or dancing, कवियं A bridle,

or the bit, कार्पासं Cotton, पारं The hither fide of a river, &c. अवारं The further fide of a river, &c. युगंधरं A yoke, यूपं A ftake to faften the victim to. प्रग्रीवं A window, an apartment, पात्रीरं A facrificial utenfil, यूषं Pottage, चमसः A fpoon, चिक्कसः Barley-meal, कार्षापणः A fmall coin, गोमयः Cow dung, चषकः A fmall drinking cup, रूपकः A fort of time, शंखः A trumpet-fhell, fcull, पद्मः Lotus, गृहं Houfe, दिवसः Day, कर्म्मन् *nom.* कर्म्म or कर्म्मा Work, चक्रं Wheel, *difcus*, धर्म्मः Duty, मानः Honour, refpect, विमानं A car, a celeftial vehicle, नलिनं A lotus, खलीनः The bit of a bridle, चरणः Foot, नखः and नखरः Nail of finger or toe, सुवर्णं Gold, वर्णः Colour, caft, complexion, वज्रः Diamond, छत्रं An umbrella, सारः The effential part of any thing, घृतं Oiled butter (in the *Veda* only घृतः), सैन्धवं Sea-falt, आढकः A certain meafure, औषधं A medicine, द्रोणः A certain meafure, वारः Day, (ufed in naming the days of the week) time (as एकवार One time), बाणः An arrow, कवचः A coat of armour, वेणु A bambu (in the *Veda* only वेणुः), लक्षं A hundred thoufand, नियुतं A million, शृंगः The beard of corn, क्रकचः A faw, कोरकः The corolla of flowers, तक्रं Butter milk, बीजं Seed, बर्हं The tail of a peacock, पदं Foot, सिध्मं A difeafe, शुक्रं *Semen*, सुखं Pleafure, दुःखं Pain, and शिखरं The utmoft top of any thing. *Obs.* Each of the foregoing words is put in the nominative cafe fingular, with the fign of the mafculine or neuter gender, for the purpofe of marking the gender in which it is moft commonly ufed, and in which it ufually appears in original dictionaries.

Nouns of the Mafculine or Feminine Gender.

1284. PATRONYMICS, and all words applicable to the male fpecies of things, are alfo applicable to the female, by changing the fign of the

the gender; as गार्ग्यः A male descendent of *Garga*, गार्गी A female descendent of *Garga*; ब्राह्मणः A *Brahman*, ब्राह्मणी A female of the Brahminical order, अजः A goat, अजा A she goat; &c.

1235. THE following words may also be either masculine or feminine; viz. मल्लकः or मल्लिका A small cup, the oil vessel of a lamp: मुनिः A sage, मुनी *f.* वराटकः or वराटिका The seed vessel of the lotus, a cowry shell; स्वातिः The name of a star; वल्मीकः or वल्मीकी A white ant; पाटलिः or पाटला A certain flowering shrub; मनुः A proper name, मनायी *f.*; मूषः or मूषा A crucible; सृपाटः or सृपाटी A certain measure; कर्कन्धुः or कर्कन्धूः A certain fruit tree; यष्टिः or यष्टी A walking stick; शाटः or शाटी A female dress; कुटः or कुटी A small house or hut; and perhaps a few others.

Nouns of the Feminine or Neuter Gender.

1236. SOME abstract nouns, formed with the affix यण्, by some called ष्यञ्, and others ष्यञ्, are, occasionally, feminine or neuter; as मैत्री *f.* or मैत्र्यं *n.* Friendship; औचिती *f.* or औचित्यं *n.* Fitness, propriety; &c. v. r. 977.

1237. सेना An army, छाया Shadow, शाला A habitation, or hall, सुरा Ardent spirits, or निशा Night, preceded by a noun in a genitive sense, in compounds of the second species, called तत्पुरुषः, may be either feminine or neuter; as गोशाला *f.* or गोशालं *n.* A cow-house, नृसेना or नृसेनं An army of men; &c.

1238. COMPOUNDS of the second division of the fourth species, called द्विगुः, the last word being a noun in आप् or अन् (with certain exceptions), are either feminine or neuter; as त्रिखट्वी or त्रिखट्वं Three bedsteads

bedsteads collectively: पंचकर्म्मी or पंचकर्म्मं Five works collectively; &c. v. r. 1112.

Nouns of three Genders.

1239. THE following, and some other nouns, occasionally assume the form of each gender; as पात्रः, पात्री, or पात्रं A vessel; पुटः, पुटी, or पुटं A cup; वाटः, वाटी, or वाटं A passage, ground-plot of a house, &c. पेटः, पेटी, or पेटं A basket made of split bamboos; कुवलः, कुवली, or कुवलं A certain fruit-tree; दाडिमः, दाडिमी, or दाडिमं A pomgranate, &c.

1240. COMPOUND nouns of the third species, called द्वन्द्वः; and of the second species, called तत्पुरुषः, take the gender of the last word; as रामसीते *f. Rāma* and *Sītā*; or सीतारामौ *m. Sīta* and *Rāma*. So ब्राह्मणकुलं *n.* The family of a *Brāhman*, or कुलब्राह्मणः *m.* A *Brāhman* of family; &c.

1241. ADJECTIVES of every description, whether simple or compound, together with pronouns (except युष्मद् and अस्मद्) participles, and numerals (except they end in ष् or न्) vary their gender to agree with that of the substantive.

1242. WHEN two or more substantives occur in a sentence, with one common adjective, it follows the gender and number of the last.

1243. INDECLINABLE words are, of course, the same in all genders; so are numerals in ष् and न्. युष्मद् Thou, *nom.* त्वं,

युवां.

युवां, यूयं, and अस्मद् I, *nom.* अहं, आवां, वयं; also the persons of verbs. *Ex.* उच्चैः प्रासादः *m.* A lofty palace, उच्चैः शाला *f.* A lofty-hall, उच्चै गृहं *n.* A lofty house. षट् नराः *m.* Six men, षट् स्त्रियः *f.* Six females, षट् कुलानि *n.* Six families. त्वं पुरुषः Thou man, त्वं स्त्री *f.* Thou woman, अस्ति नरः A man is, अस्ति स्त्री A woman is, अस्ति कुलं A family is; &c.

N. B. The foregoing observations upon the genders of nouns, though collected from the best available authorities, are far from containing a complete system. Indeed, little less than a minute examination of every noun in the language could render it so. It is hoped, however, that the general rules which have been laid down, will be of very considerable use. There are many exceptions to them, and much disagreement among authors respecting the genders of particular words.

CHAPTER

CHAPTER XI.

SYNTAX.

CONCORD.

1244. THE concord between the substantive and the adjective, the relative pronoun and the demonstrative, and the nominative case and the verb, is the same as in other learned languages.

1245. AN adjective, pronoun, or participle, should agree with its substantive (expressed or understood) in case, gender, and number; धार्म्मिको राजा A just king; सुन्दरी नारी A beautiful woman; पुण्यं कुलं A virtuous family. सः पुरुषः That man; सा स्त्री That woman, तद्गृहं That house. तेनार्य्येण जनेन कृतं कर्म्म A work done by that respectable person. धावतो ऽश्वात् पतति सः He falls from a horse running (away) (*part. pres.*). वेदविदे विप्राय दातव्यं धनं Wealth to be given to a *Brāhman* learned in the *Veda*. *Obs.* A further illustration of this rule will be found in the quotation given in the next.

1256. THE relative pronoun agrees with the demonstrative, or antecedent, in gender and number, but not always in case; as in the following quotation from the गीता, to which is given a very literal translation.

परस्तस्मात् तु भावो ऽन्यो ऽव्यक्तो ऽव्यक्तात् सनातनः; १

यः स सर्व्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिं ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्व्वमिदं ततं ॥

He, who on all things perishing does not perish, (is) superior to (from) that (which is) visible, and (of) another nature, invisible, eternal.

Invisible, without decay, so called, him (they) name *the supreme journey* (movement). That (is) my supreme abode, which having obtained, (men) do not return.

That superior being, O prince, (is) to be obtained by devotion, and not by any other (means), in whose body (inside) (all) beings (are) resident, by whom this whole (was) spread.

Obs. The figures in the translation correspond with those in the original, and point out word for word.

1247. A nominative case, expressed or understood, governs a verb in the same number. Ex. अहं गच्छामि I am going; त्वमागच्छसि Thou art coming; ते कुर्व्वन्ति They are doing; राजोवाच The king said; भवति *He* is; &c. *Obs.* Other examples will occur in the following rules.

NOUN.

On the Use of the Cases of Nouns in Construction.

1248. THE use of the seven cases of the noun, with that of the vocative

cative, which by fome is confounded with the nominative, will here be treated of in the order of their declination, as given in the third chapter. See page 96 and 97.

Of the First Cafe.

1949. THE firft, or nominative cafe, is ufed in fimply expreffing any word. In conftruction with a verb active, it is the agent, and with a verb paffive the patient. Ex. रामः *Ráma*, सीता *Sitá*, कुलं A family, गमनं Going, &c. रविरिव राजते राजा The *Rája* fhines like the fun. रोषात्कुमारी रोरूयते The damfel cries exceedingly from anger. पुराऽस्तां रामलक्ष्मणौ Formerly lived *Ráma* and *Lakshmana*. सन्ति सन्तः कियन्तः How many good (men) are there?

कुमाराः शेरते स्वैरं रोरूयन्ते च नारकाः ।
जेगीयन्ते च गीतज्ञा मेम्रियन्ते च रुजार्दिताः ॥

The children fleep freely; and the infernal beings are continually crying. The fongfters are always finging; and thofe overcome with difeafe are always dying.

यो भवान् धरणीं धत्ते यस्त्वं देवैः प्रणम्यसे ।
तेन त्वया दयासिन्धो परिपाल्यामहे वयं ॥

Thou art the Lord who fupporteth the world; thou, who art worfhipped by the celeftials; therefore, by thee, O fea of mercy, are we preferved.

Of the Second Cafe.

1950. THE fecond cafe is the accufative. The object or patient of a tranfitive verb is put in the fecond cafe. Examples,

वेदं

कटं करोति कारुकः रूपं पश्यति चाक्षुषः ।
राज्यं प्राप्नोति धर्म्मिष्ठः सोमं सुनोति सोमपाः ॥

The workman makes a mat. The eye sees a figure. A very just man obtains a kingdom. The *Sōma*-drinker stirs the *Sōma*.

1051. THE second, or accusative, case, is also used in construction with the following indeclinable words, and as in the annexed examples.

—विना, अन्तरेण, अन्तरा, ऋते Without, except, beside; as विना पापं सर्व्वं फलति Without sin every thing flourishes. अन्तरेणाक्षिणी किं जीवितेन Without two eyes what with (is) life? अन्तरा मां त्वां हरिः Besides (me) and thee (is) *Hari*. अन्तरा ब्रह्म शिवः *Siva* (is) besides *Brahma*. ऋते पुण्यं सुखं नास्ति Without virtue there is no happiness.

— अभितः Before, सर्व्वतः In every part of, उभयतः On both sides of, and परितः All about; as अभितः ग्रामं नदी वहति A river flows before the village. सर्व्वतः नगरं तरवो दृश्यन्ते. Trees are seen in every part of the town. उभयतः गृहं On both sides of the house; उभयतः कृष्णं गोप्यः The milk maids (were) on both sides of *Krishna*; परितो गोपेशं All about *Gopesa*.

— समया Near, in the vicinity of, निकषा Near; as समया प्रासादं रम्यवनं A delightful forest near the palace. निकषा नदीं पर्व्वतः A mountain near a river.

— उपर्युपरि All, or entirely, up, or above, अधोधः All, or entirely, down, or beneath, अध्यधि All, or entirely, over or upon; as उपर्युपरि ग्रामं गतः Gone all up the village. सर्व्वलोकानुपर्युपरीश्वरः *Iswara* (is) far above all worlds. अधोधः ग्रामं All down the village, अधोधः भूमिं All or entirely, beneath the earth. अध्यधिमुखं All over the face; अध्यधिसमुद्रं

अध्यधिसमुद्रं All over the ocean; राजा अध्यधिराष्ट्रं शास्ति The king rules all over the country. *Obs.* The repetition of a word, as in these examples, always implies reiteration and excess.

— धिक् Fy upon, out upon, woe to, हा Alas! Mercy upon! Ex. धिक् जाल्मं Out upon the wretch! धिग्जीवितं पापिष्ठं Woe to a wicked life! हा लोकानीश्वरभक्तान् Mercy upon a people not devoted to *Iswara*!

— The prepositions अभि, अनु, प्रति, अति, उप, and परि, in various acceptations when they do not form compounds with a following word, and are not attached to a verb. Ex. अभि—as, हरिमभि वर्तते भक्तः One devoted turns before, or towards *Hari*; देवं देवमभि सिञ्चति He sprinkles (water) before each divinity; प्राज्ञो गोविन्दमभि तिष्ठति The wise man stands before *Govinda*, (as the object of his adoration); भूतम्भूतमभि प्रभुः God is before, in, or in the presence of, every creature; &c. अनु—as, अनु सीतां रामो वनं प्रातिष्ठत् *Rama* sat out for the forest after *Sitā* (implying that they went together); जपमनु प्रावर्षत् After meditation, it rained (in consequence of meditation); अनुमाधवमर्जुनः *Arjuna* (is) after *Māghava* (meaning that he is inferior to him in rank); गंगामनु After the *Ganga*; नदीमन्ववसिता सेना An army halted after or along, a river; &c. प्रति—as, वृक्षं प्रति विद्योतते It lightens against or towards the tree; तं प्रति कोपः Anger against him; काशीं प्रति गतः Gone for or towards *Kasi*; यदत्र मां प्रति स्याद्दीयतां तत् What is here for me, let it be given; शिवं प्रति हलाहलं Poison (was) for *Siva*, viz. was the lot or portion of *Siva*; &c. अति—as, न जीवन्तमति दद्यात् One should not give beyond (except to) the living; त्वामति गतः Gone beyond thee; गोविन्दमति नेश्वरः *Iswara* is not beyond *Gōvinda* (implying that they are equal in power); अति देवान् कृष्णः

Krishna

Krishna is beyond the celeftials (implying that he is fuperior to them in power); &c. उप—as, उपार्जुनं कर्णः *Karna* is by or near (not equal or inferior to) *Arjuna*; &c. परि—as मां परि About, concerning, or belonging to me; हरिम्परर्य्यभवल्लक्ष्मीः *Lakshmi* was about *Hari* (implying that fhe was his property, or otherwife); &c.

— अधि Over, or upon, in compofition with the verb शी Reft, स्था Stand, or आस् Stay, dwell; as अधि शेते वैकुंटं हरिः *Hari* refts over or upon Paradife; अध्यास्ते नगरं He dwells over the city; अधितिष्ठति सर्व्वं He ftands or prefides over all.

— The verb विश्, preceded by अभि and नि, as अभिनिविशते सन्मार्गं He goes into a good road.

— The verb वस् Sit, dwell, preceded in compofition by उप, अनु, अधि or आ, as उपवसति, अनुवसति, अधिवसति, or आवसति वैकुंटं विष्णुः *Vishnu* dwells by, or with, after, over, or at Paradife; &c. *Obs.* When वस्, with उप prefixed, means *fafting*, the following noun fhould be in the feventh cafe; as उपवसति वने He fafts in the wildernefs.

— Words denoting portions of time and fpace fpent, or occupied uninterruptedly; as मासमधीते देवदत्तः *Deva-datta* ftudies (for) a month; क्रोशं कुटिला नदी A ferpentine river (for) two miles; क्रोशं गिरिः A hill for two miles. If only a part of any given time or fpace be occupied, the word is put in the fixth cafe; as मासस्य द्विरधीते He reads twice a month; क्रोशस्यैकदेशे पर्व्वतः A mountain in a part of two miles.

1252. VERBS of motion govern an accufative cafe of the object; alfo intranfitives, when they take the caufal form; as गच्छति or याति ग्रामं देवदत्तः *Deva-datta* goes to the village; यापयति नगरं विप्रं

गच्छा

यज्वा The officiating prieſt cauſes the *Brahman* to go to the city; नृपं विद्या गमयति विद्वांसं Science cauſes the learned man to go to the prince, viz. introduces him.

The Third Caſe.

1253. THE implement or inſtrument *with* which, and the agent *by* which or whom an action is performed, are put in the third, or implementive caſe; as in the following example: बलिर्बद्धो मधुसूदनेन *Bali* was bound *by Madhu-Sūdana.* रुद्रेण त्रिपुरो दग्धः *Tripura* (was) burnt *by Rudra*; परशुना छिनत्ति काष्ठं तक्षा The carpenter cleaves wood *with* an ax; चक्षुषा वीक्षते रूपं He beholds a figure *with* the eye; मनसा जानाति He underſtands *with* the mind; चेतसा ध्यायति हरिं With the imagination he contemplates *Hari*; मनसा पाटलिपुत्रं याति With his mind (in fancy) he goes to *Pataliputra*; &c.

भिन्नः शरेण रामेण रावणो लोकरावणः ।
धारायेण विदीर्णोऽपि वानरैर्युध्यते पुनः ॥

Rāvana, the tyrant of the world, pierced *by Rama with* an arrow, and torn *with* the points of (their) claws *by* the baboons, fights again.

1254. THE perſon or thing *with* which another is connected, or aſſociated, or *by* which it is diſtinguiſhed, is alſo put in the third caſe; as धनेन कुलं A family with wealth; विद्यया यशः With ſcience, fame; कौस्तुभेन विष्णुमपश्यत् He ſaw *Viſhnu* with the jewel *Kauſtubha*; जटाभिस्तापसाः Penitents with hair in tiaras गोत्रेण गार्ग्यः By family an offspring of *Garga*; प्रकृत्या चारुः Beautiful by nature.

1255. सह, साकं, सार्द्धं or समं, in conſtruction with a word, governs

it in the third cafe: as पुत्रेण सहागतः पिता The father (is) come with the fon; साकं नयनाभ्यां दन्ताः श्लक्ष्णाः Together, with both eyes, beautiful teeth; सार्द्ध धनिभिर्धृतः साधुः The gentleman is found along with the wealthy.

1256. सदृशः, सदृक्, सदृक्ष, सम, तुल्य, &c. implying likenefs and fimilarity, govern the third cafe; सदृशश्चैत्रो मैत्रेण *Chaitra* is like *Maitra*; तेन समो नास्ति कश्चित् There is no one like him; &c.

1257. THE place of bodily infirmity is put in the third cafe; as अक्ष्णा काणः Blind with one eye; पादेन खञ्जः Lame of one foot; कर्णेन बधिरः Deaf of one ear; &c.

The Fourth Cafe.

1258. WORDS are put in the fourth, or dative cafe, when they are the objects *to, towards, for, at,* or *againft* which any thing is done or intended. Ex. वेदविदे विप्राय गां ददाति राजा The king gives a cow *to a Brahman* learned in the *Veda*: छात्राय कन्यां ददाति He gives the damfel *to* the difciple; सुवर्णं देहि विप्रेभ्यः Give gold *to* the *Brāhmans*; स भीतायाभयं ददाति He gives affurance *to* him who is afraid; शिशुभ्यो रोचते मोदकं A fweetmeat is pleafant *to* children; मलं धारय मे शतं त्वं Thou art indebted *to* me a hundred, &c.

संयमाय श्रुतं धत्ते नरो धर्माय संयमं ।
धर्मं मोक्षाय मेधावी धनं दानाय भुक्तये ॥

A wife man keepeth the divine law *for* conftraint, conftraint *for* religion, (and) religion *for* falvation; wealth *for* donation (and) *for* enjoyment.

Other examples:—दारु यूपाय Timber *for* a ftake; पाकाय स्थाली A

vessel *for* cooking; पुष्पाय याति वनं He goes to the forest *for* a flower; फलाय वृक्षमारोहति He mounts the tree *for* fruit; शूराय क्रुध्यति He is enraged *at* the hero; मित्राय कुप्यति He angers *at* a friend; विप्राय द्रुह्यति He bears malice *against* a *Brâhman*; गुणवते असूयति He imputeth evil *to* the virtuous; &c.

1259. THE following words, used in salutation, govern a noun in the fourth case, viz. नमः, स्वस्ति, स्वाहा, स्वधा, and वषट्; as नमो नारायणाय Salutation to *Narayana*; गणेशाय नमः Salutation to *Ganêsa*; स्वस्ति राज्ञे Health to the king; विष्णवे स्वाहा *Swâhâ* to *Vishnu*; पितृभ्यः स्वधा *Swadha* to the manes of ancestors; वषडिन्द्राय *Vashat* to *Indra*. *Obs.* The last four expressions are used only in making oblations of water, oiled butter, flowers, and the like. स्वाहा is personified as the consort of *Indra*.

1260. WORDS attributive of power and ability, also govern a fourth case; as अलं गोपालः कंसाय *Gopala* (was) enough *for Kansa*; शक्तो मल्लो मल्लाय A strong man is sufficiently powerful for (another) strong man.

The Fifth Case.

1261. WORDS are put in the fifth, or proper ablative, case, wherever separation is implied; as when in English the preposition *from* is put before a noun. Ex. ग्रामाद्गच्छति नरः A man goes *from* the village; भूभृतोऽवतरति हिमवतो गंगा The river *Ganges* descends *from* the snowy mountain; अम्बरादवतरति देवः A divinity passes down *from* heaven; बीजाद्वृक्षो जायते A tree is produced *from* a seed; यस्माज्जाः प्रजायन्ते तद्ब्रह्मेति विदुर्बुधाः *Brahmă* is that *from* which the creatures are produced: thus say the wise men; धावतोऽश्वादपतत् He fell *from* a horse running; उपाध्यायाद्विद्यामादत्ते He attains science

from the master. सगुणिभ्यो गुणानाप्नोत् He obtained good qualities *from* those possessed of good qualities; आसनाच्छिशुर्हसति The child laughs *from* the chair; हर्म्यात्प्रेक्षते राजा The king looks *from* the mansion; कूपादन्धं रक्षति नः He keeps the blind man *from* the well; अग्नेः माणवकं त्रायते माता The mother saves the child *from* the fire; कुतस्त्वं *Whence* art thou? नगरादहं I am *from* the city. काकेभ्यो दधि रक्ष्यतां Let the curds be kept *from* the crow; उपाध्यायादन्तर्धत्ते He conceals himself *from* the master; &c. &c.

1262. THE object *whence* fear or danger proceeds, or is apprehended, is put in the fifth case. Ex. व्याघ्राद्बिभेति He is afraid of a tiger; चौराद्बिभेति He is afraid of a thief; विद्युत्पाताच्चकितः (He is) alarmed at the appearance of lightning; &c.

1263. THE object of comparison is put in the fifth case, in construction with adjectives, for which the word *than* is used in our language. Ex. सा नवनीतादपि सुकुमारतरा She is even more delicate *than* new churned butter; पाषाणादपि कठिनः Even harder *than* a stone; अंगारादपि मलिनः Even more dirty than a coal; रामाद्वर्षेणापोहसङ्गोन्दरः *Lakshmana* (is) younger *than Rama* by a year; &c. *Obs.* Sometimes the termination तस् is put for the sign of the ablative case; as निशुम्भः शुम्भतोऽल्पः *Nisumbha* is less than *Sumbha*.

1264. THE noun is also put in the fifth case under the following circumstances:—when it comes in construction with any word signifying *other, different,* and the like; as अन्यः कृष्णान्न मुक्तिदः There is no other giver of salvation *than Krishna*; नेतरो विष्णुरीशानात् *Vishnu* is no other *than Isana* (*Siva*); त्वदितरः कोऽदयालुः Other *than* thee who is merciful? &c.—In construction with आरात् At a distance; as गोवर्द्धनादाराद्यमुना The river *Yamuna* is at a distance *from Govard-*

Jnána:—With ऋते Except; as ऋते ज्ञानात् कुतो मोक्षः Except *from* wifdom, whence fafety? नार्थो वृषादृते There is no wealth without religion (here perfonified under the emblem of वृषः A bull;—with परि and अप in the acceptation of *excluding* or *excepting*; as परि हरेः or अपहरेः संसारः The univerfe (is) exclufive of *Hari*; परित्रिगर्त्ताद्वृष्टो देवः The god rained from about *Trigartta* (excluding that place); अप कलिङ्गात् तापसाः संचरन्ति Devotees pafs together *away* from *Kalinga*; &c.—With आ *To*, or *as far as*, exclufive and inclufive of the object, in the fenfe of limiting an action; as आवृन्दारण्यान्मुकुन्दस्य विहारभूमिः As far as from the foreft of *Vrindá* (is) the country of *Mukunda's* (*Krifhna*) amufements; आसकलाद् ब्रह्म *Brahma* (is) to all things (includes the whole); आमुक्तेः संसारः The univerfe (lafts) to the final releafe; आमृत्योः सेव्यतां हरिः Let *Hari* be ferved until death; &c.—With प्रति *For*, in the acceptation of *fubftitution*, *barter*, or exchange; as प्रद्युम्नः कृष्णात्प्रति *Pradyumna for* (inftead of) *Krifhna*; भक्तेः प्रत्यमृतं शम्भोः The immortal liquor of *Sambhu* in exchange *for* pious fervice; माषानस्मै तिलेभ्यः प्रति यच्छति He gives to him, *Mafha* feeds *for* (in exchange for) *Tila* feeds; &c.—With पूर्व्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, अन्तर, बहिर्, and the like, when they mean relative fituations in *fpace*, *time*, or *place*; as नगरात्पूर्व्वो गिरिः A hill eaft from the town; मध्याह्नात्परः After mid-day; ग्रामाद्बहिः Without, on the outfide of the village; पूर्व्वो कृष्णाद्रामः *Rama* (was) before *Krifhna*; अवरः कृष्णाद् गदः *Gada* (was) after *Krifhna*; &c. *Obs.* Some authors fay that पूर्व्व, &c. may alfo govern a fixth or genitive cafe.—With words denoting the commencement of an action, fuch as प्रभृति, &c. as तस्मात् प्रभृति Thenceforward; भवात् प्रभृति सेव्यते He is worfhipped from birth forward; &c.

The Sixth Caſe.

1265. THE ſixth caſe is the genitive. When two words come together in conſtruction of different meanings, yet bearing a certain relation to each other, one of them is put in the genitive caſe; as वृक्षस्य फलं The fruit of a tree; राज्ञः पुरुषः The king's man; काव्यस्य लेखकः The writer of a poem; रथस्य गमनं The going of the chariot; रहस्य ज्ञानं The knowledge of a ſecret; कवीनां रसवद्वचः The delightful ſayings of the poets; &c.

1266. A NOUN in the ſixth caſe is required in conſtruction with the following deſcription of words:—With words ſignifying *like* or *equal*; देवस्य समः Equal to a divinity:—With words denoting *relative ſituation* formed with the affixes एन, आ, रि, अस्, तस् or तात्; as ग्रामस्य दक्षिणेन Southward of the village; उत्तरात् नगरस्य Northward of the town; सर्व्वस्य उपरि Above all; यः सर्व्वदेवानामुपरि तिष्ठति Who ſtands above all gods; सर्व्वस्याधः Beneath all; प्रासादस्य पुर्व्वतः Before the palace; गृहस्य पश्चात् Behind the houſe; &c.

1267. THE word हेतु Cauſe, motive, intention, purpoſe, is put in the ſixth caſe, when preceded by another word, and governed by a verb or participle; as अन्नस्य हेतोर्वसति सः He waits for the purpoſe of rice. So in the *Mahā-bhārata*,

अस्त्रहेतोर्गते पार्थे शक्रलोके महात्मनि ।
युधिष्ठिरप्रभृतयः किमकुर्वत पांडवाः ॥

Upon the magnanimous prince's being gone into the regions of *Sakra*, for the purpoſe of arms, what did the *Pāndus*, *Yudhiſhthira* and the *reſt*, do?

Obs. According to fome authorities, if the word preceding हेतु be a pronoun, or pronominal, it may be put in any cafe; as कस्य हेतोरियं कन्या For whofe purpofe is this maiden? अन्यस्य हेतोः For another's purpofe. Or केन हेतुना वसन्ति For what purpofe do they attend, &c.

1268. IN conftruction with a verbal noun, a word may be put in the fixth cafe, either as the agent, or the patient; as व्यासस्य कृतिः The work of *Vyáfa*; भारतस्य श्रवणं The hearing of the *Bhárata*. *Obs.* By verbal nouns is meant all fuch as are by nature fubftantives; or being adjectives or participles, are put fubftantively. Participles, as fuch, govern as the verbs whence they are derived.

1269. The fixth cafe is much ufed in compofition as a poffeffive, with another noun in the firft cafe, followed by the verb fubftantive expreffed or underftood; as तस्य बहुधनमस्ति He poffeffes, or hath much wealth.

The Seventh Cafe.

1270. THE feventh cafe is the locative. In conftruction it is ufed in various acceptations; but more particularly in thofe of *in* or *within*, *on* or *upon*, *by* or *near*, as the place of any action or paffion. Example:

कटे शेते कुमारोसौ वटे गावः सुशेरते ।
तिलेषु विद्यते तैलं हृदि ब्रह्मामृतम्परं ॥

The boy fleeps *on* a mat; cows fleep fweetly *by* or *near* the *Bata* tree: oil is found *in* the oil feeds; *in* the heart *Brahma* the fupreme liquor of immortality.

युद्धे संनह्यते धीरोऽङ्गुल्यग्रे करिणां शतं ।

The brave man arms *in* battle. A hundred of elephants *upon* the

1271. A NOUN, with its attributives, is put in the feventh cafe in conftruction with another word, where it is intended to exprefs coeval, or fubfequent action; as in the following examples:

यः स सर्व्वेषु भूतेषु नश्यत्सु न विनश्यति ।

He, who *upon* things perifhing, does not perifh.

मृते पितरि ते वीरा वनादेत्य स्व मन्दिरं ।
नचिरादेव विद्वांसो वेदे धनुषि चाभवन् ॥

Their father being dead, thofe heroes having gone from the foreft to their own abode, after no long time even, became learned in the *Vēda*, and in the bow.

The Eighth Cafe.

1272. THE eighth cafe is the vocative; and as it differs from the nominative in the fingular number only, moft authors confound it with the nominative. See declenfion of nouns. Example:

मां समुद्धर गोविन्द प्रसीद परमेश्वर ।
कुमारौ स्वैरमासाथां क्षमध्वं भोस्तपस्विनः ॥

Raife me up, *Govinda!* Be inclined, fupreme lord! Remain free, two boys! Forgive, O devotees!

It is ufually preceded by fome interjection of calling, the moft refpectful of which are भोस्, भगोस्, and अघोस्; but the moft general is हे; as हे देवदत्त, हे देवदत्तौ, हे देवदत्ताः O *Deva-datta*, &c. The others are ufed as *fir*, *my lord*, &c.

क्षमस्व भो दुराराध्य भगोस्तुभ्यं नमोस्तु ते ।
अधीष्व भो महाप्राज्ञ चालयाघोः स्वपस्मरं ॥

Pardon, Lord, hard to be invoked! Be unto thee, Lord, their humble falutation! Read, O greatly wife Sir! Smite, Sir, thy own devourer!

Second or Sixth Cafe.

1273. WORDS denoting memory or recollection, govern others in the fecond or fixth cafe; as मातुरं स्मरति or मातुः स्मरति He remembers (his) mother.

Third or Fifth Cafe.

1274. WORDS ufed as the reafon for any act or conclufion, are put in either the third or fifth cafe; as कृतवत्त्वेन By the being done, or कृतवत्त्वात् From the being done: जाड्येन or जाड्यात् वद्धः Killed for adultry.

Third or Seventh Cafe.

1275. A WORD in conftruction with प्रसित Devoted, and उत्सुक Hopeful, anxious, is put in the third or feventh cafe; as प्रसितः, or उत्सुकः, हरिणा or हरौ Devoted to, or trufting in *Hari*.

Fourth or Sixth Cafe.

1276. A word in conftruction with प्रभुः Mafter, or any word denoting fitnefs or ability; is put in either the fourth or fixth cafe; भोजनाय or भोजनस्य प्रभुः A mafter for, or of eating; गमनाय or गमनस्य शक्तः Capable of going, able to go; &c. (*Obs.* The fourth cafe after fuch words is often put for the infinitive). Alfo with मद्रं, भद्रं, कुशलं, सुखं, आयुष्यं, &c. in wifhing well.

Fifth or Sixth Cafe.

1277. A WORD coming in conftruction with another, fignifying relative fpace, time, or place, is put in either the fifth or fixth cafe; as

 ग्रामस्य

ग्रामस्य or ग्रामात् प्राच्यां दिशि वसति It is in the eastern quarter from or of the village; अस्त्युत्तरस्यां दिशि पर्व्वतात् or पर्व्वतस्य It is in the northern quarter from or of the mountain, &c.

Sixth or Seventh Case.

1278. WORDS in construction with others, signifying sovereign, lord, master, and the like: also with दायादः An heir, साक्षी A witness, प्रतिभूः A security, and प्रसूतः Produced, are put in either the sixth or seventh case: as गवां or गोषु स्वामी Of or among cows the master; नृणां or नृष्वधिपतिः Of or among men a lord or sovereign, &c. गवां or गोषु प्रसूतः Born among cows, &c.

1279. THE sixth or seventh case may likewise be used in construction with आयुक्तः Attached, and कुशलः Experienced: as आयुक्तो देवपूजनस्य or देवपूजने Attached to the worship of the divinities; हरिपूजनस्य or हरिपूजने कुशलः Experienced in the worship of *Hari*.

1280. IN selecting one of many, for the purpose of distinction, the word which expresses the many is put in either the sixth or seventh case; as क्रियापराणां or क्रियापरेषु भगवत्साधकः श्रेष्ठः Of or among those who are for works, the worshipper of God is the most eminent; गवां or गोषु कृष्णा संपन्नक्षीरा Of or among cows the black gives most milk; नृणां or नृषु क्षत्रियः शूरतमः Of or among men the *Kshatriya* is the bravest.

1281. IN a sentence where inattention or neglect is implied, or something done in spite of some other act, the object is put in either the sixth or seventh case; as in the following sentences: बहूनां क्रोशतां गतश्चौरः The thief went away in the midst of many shouting. बहुष्वसाधुषु निवारयत्स्वपि स्वयमनर्हो यात्यसाधु मार्गेण Himself, unworthy, goes by the

the road of those who are not good, even in the midst of the good (who are) forbidding (him). मातापित्रोरुदतोः प्रव्रजति पुत्रः The boy goeth forth while (his) father (and) mother (are) crying.

Miscellaneous Construction of Nouns with Verbs, &c.

1282. THE object of a verb active is usually put in the second case; as is also an adjective put adverbially, in which acceptation it is used only in the singular number, and neuter gender. The second case is likewise used instead of the locative, or seventh, in construction with विश् Enter, when preceded by the prepositions अभि and नि; or with शी Sleep, rest, स्था Stand, or आस Sit, stay, preceded by अधि; or with the verb वस् Dwell, preceded by अनु, अधि, उप, or आ. Examples.

रामं नमति सानन्दं सतां धर्म्मानभिनिविश्य ।

Having entered upon the offices of the good, he joyfully saluted *Rāma*.

श्रीशोऽधिशेतेऽहिमधिष्ठितोऽब्धिमध्यास्य घोषं मथुरामनूष्य ।
यो द्वारकामध्युषितो विकुण्ठमुपावसन्नावसतात्स हृत्तः ॥

The lord of *Sri*, who, stationed on the ocean, rests upon a serpent, having resided in a cow-house; having dwelt at *Mathurā*. May he, who resided at *Dwāraka*, and dwelt in *Vaikuntha*, abide in our hearts!

Obs. In these examples the participles govern as their verbs.

1283. WORDS signifying time, place, or lateral distances, or a verbal substantive, may be put in either the second, or the seventh case, in construction with intransitive verbs. Example.

नद्यांदिनेषु

सदोर्द्धिनेषु प्रोषित्वा क्रोशान् गत्वा म्लेच्छेष्वहर्निशं ।
चेत्रभित्या प्रियानीतिं रक्षो रक्षो वधे स्थितः ॥

Rama, having refided on rivers and in forefts, and having travelled miles among rivulets, both day and night, was determined on the deftruction of the *Rakfhas*, (and) the bringing back of his beloved.

1084. NOUNS fignifying a definite portion of time, meafure of fpace, or a fubftantive act, are put in the fecond cafe, in conftruction with verbs denoting entire occupancy in the act. But if a word of this defcription occur, indicating that *by* or *with* which the act is effected, it muft be put in the third cafe. Example.

अन्वैः कृष्णोऽन्वितः क्रोशं मासौ गुरुगृहे स्थितः ।
गुरूपदेशं निभृतः मासाभ्यामध्यैष्ट वाग्मितं ॥

Krifhna, followed by (his) fervants two miles, remained two months in (his) preceptor's houfe. Attentive to the inftruction of his mafter, within two months he read (books on) elocution.

1085. VERBS denoting found, eating, moving, and knowing; intranfitive verbs, with ग्रह Take, दृश See and श्रु Hear, when any of them are ufed as caufals, govern the noun which would have been the agent in their fimple form as the patient in the fecond cafe. The exceptions to this rule are खाद् Eat, नी Conduct, क्रन्द Weep, cry, अय Go, शब्दाय Make a noife; ह्वे Dare, and अद Eat. Alfo वह Bear, when the nominative is a word fignifying a *driver* or *charioteer*; and भक्ष Eat, when it does not imply *killing*, हृ Take *by force*, कृ Do, make the caufal verb of वद Speak, preceded by अभि, and conjugated in the *proper* form, and

दृश्

दृश्, &c. in the *proper* form, govern the agent in either the fecond or third cafe. Examples.

गेयमध्यापयद्गोपान् याज्ञिकान्नमभोजयत् ।
स्व धामागमयच्छत्रून् भक्तांस्तत्त्वमबोधयत् ॥

He (*Krifhna*) taught the herdfmen finging. He caufed (them) to eat facrificial bread. He caufed the enemies to go to his own abode (to heaven.) He caufed the faithful to know the principle.

धर्म्ममस्थापयद्विष्णुर्वेदानग्राहयद्विधिं ।
दैत्यानदर्शयच्छक्तिं वेणुमश्रावयद्गवाः ॥

Vifhnu eftablifhed juftice; he caufed *Vidhi* to take the *Vedas*; he caufed the evil fpirits to fee (his) power, and he caufed the cattle to hear (his) pipe.

The following are examples of the anomalies of this rule, where the fubordinate agent is put in the third cafe, as the implement or means.

रक्षांस्यखादयदनाययदूर्ध्वलोकमाक्रन्दयत् कपिभिरायययदाशु रामः ।
शब्दाययन्रिपुमुच्चरवदादयन्त्र शैलानवाहयदभक्षयदिष्टभक्ष्यं ॥

Rama caufed the evil fpirits to be devoured by the monkeys; he caufed (them) to be conducted to the regions above; he caufed (them) to cry out; he caufed (them) to come quickly. He called aloud caufing the enemy to make a noife. He caufed (them) to be devoured; he caufed rocks to be carried; and he caufed proper food to be eaten. *Obs. By the monkeys* is to be underftood in every fentence.

When the nominative cafe of the caufal of वह *Bear, carry*, means a *charioteer*

[illegible], and भक्ष implies *causing to eat*, both the subordinate agent, and the patient are put in the second case.

वाहानवाहयत् पार्थमरीन्भक्षयद्धरिः ।

Hari caused the horses to carry *Partha*; and he made him devour the enemies.

The following are examples of the causals of हृ, कृ, &c. which, according to the above rule, may govern the subordinate agent, either in the second or third case.

शैलानहारयत् कीशान्वृक्षैर्ऋक्षानजीहरत् ।
कपीनकारयत् सेतुं वानरैरपि राघवः ॥

Raghava caused the monkeys to bear rocks; he caused trees to be carried by the bears; he also caused the monkeys to make a bridge, or causeway; or (he caused a bridge to be made) *by* the monkeys.

अभिवादयते वृद्धान् जानकीं लक्ष्मणेन च ।
सीतां रामेन चात्मानमदर्शयत लक्ष्मणः ॥

He caused *Janaki* to salute the old men; and (to be saluted) by *Lakshmana*. *Lakshmana* caused *Sita* to see himself; and (he caused himself to be seen) by *Rama*.

Obs. In these examples it is seen, that when the causal verb is intended to have an *active* influence, both the object, and the subordinate agent are put in the second case; but when a *passive*, the object is put in the second case, and the subordinate agent in the third case.

1286. VERBS of wanting, begging, petitioning, and the like; with दुह् Milk, चि Gather, प्रच्छ् Ask, रुध् Shut, ब्रू Speak, शास् Govern, जि Conquer,

Conquer, नी Conduct, वह Bear, हृ Take away, दण्ड Punish, ग्रह Take, कृष् Draw, मन्थ Churn, मुष् Steal, and the class of verbs called पचादि govern two nouns in the second case.

तमर्थये हं मोक्षं यो गोपैर्दुग्धमदुग्ध गाः ।
फलान्यथाचिनोद्वृक्षान् वार्त्ताः पप्रच्छ वल्लवान् ॥

I beg salvation (from) him, who, by the herdsmen, milked milk (from) the cows, gathered fruit (from) the trees, asked news (from) the milkers.

रुरोध गोकुलं गोपीरवरीद्ध मनोहरं ।
गोपालानन्वशात् केलिं तत्राजय्यं जिगाय तान् ॥

(Who) shut up the herd of cattle (on account of) the milk-maids; (who) ordered the herdsmen a game; (who) therein gained (for) them, what was not to be gained (by others).

वृन्दावनमनैषीद्गास्तद्वत्सान्निन्यिवान्व्रजं ।
अहारारण्यमाभीरीर्दैत्यान् प्राणानदण्डयत् ॥

(Who) conducted the cows (to) the forest of *Vrinda*, (and) carried their young ones (to) the cow-house. (Who) took away the herds-women to the wilderness, (and) punished the evil spirits (with their) lives.

जग्राह यज्वनो भोज्यमाकार्षीत् पूतनां बलं ।
अमन्थामृतमम्भोधिं मुमोष दितिजांश्च तत् ॥

(Who) took food (from) the sacrificer; (who) drew away the power (of) *Putana* (the daughter of an evil spirit). Who churned the liquor of immortality (from) the ocean, and stole it (from) the offsprings of *Diti*.

योसौ

योऽस्यो पचति लोकानां पुण्यपापं सुखासुखं ।

He even, who prepares for mankind pleafure and pain (for) virtue and vice.

1287. THE verb दिव Play, game, governs the implement either in the fecond or third cafe: as अक्षान् दिव्यतीशः *Ifa* plays dice; or अक्षैर्दीव्यतीशः *Ifa* plays *with* dice.

1288. WORDS denoting the time in which any thing took place, or a ftar under whofe afcendency any one is born, or the like, are put in either the third or feventh cafe; as रोहिण्यामभवत् कृष्णो रोहिण्या सोऽथ चण्डिका । *Krifhna* was born in *Rohini*, and *Chandika* with *Rohini*. *Obs.* In both cafes when the moon was in the manfion of *Rohini*.

1289. THE word which denotes the inftrument with which any thing is accomplifhed, the thing by which it is diftinguifhed, difcriminated, or accompanied, and the agent by which or whom it is done; together with the means by which it is effected, is put in the third cafe. The agent of a verb paffive is always put in the third cafe. Example:

नेत्रैः पुण्येन भूषाभिर्नाम्ना दृष्टः शिवो जनैः

Siva, by means of virtue, is feen by perfons with (their) eyes (diftinguifhed) by ornaments, (and) by name.

Words denoting weights, meafures, and numbers, in repeated numbers, are put in the fecond or third cafe. Examples.

शतं शतं पयो पाययद् वत्सान् विष्णुः शतेन गाः ।

Vifhnu caufed the calves to drink milk, a hundred and a hundred, the cows by a hundred (at a time). द्वि द्रोणेन क्रीणाति He buys by

by two *drōnas* (at a time). पंचकेन क्रीणाति He buys by five (at a time), or पंचकं क्रीणाति He buys five (at a time): &c.

1290. THE verb ज्ञा Know, preceded by the prepofition सम्, in any other acceptation than that of remembering, governs its noun in either the fecond or third cafe; as संजानीष्व स्वं Know thyfelf thoroughly; संजानीष्व विश्वनाथेन Be acquainted with *Vifwa-nātha*. When it means remembering, it is put in the *common* form, and governs only a fecond cafe; as संजानीहि शिवं Remember *Siva*.

1291. दा Give, preceded by सम्, when ufed in giving unlawfully, is put in the *proper* form, and governs its object in the third cafe; but if the act be lawful, in the fourth, and in the *common* form; as संयच्छते स्म गोप्येः श्रीशः The lord of *Srī* granted what was defired with the milk-maids. स संयच्छति श्रियै He gives to *Srī*.

1292. NOUNS are put in the fourth cafe, in conftruction with verbs of giving, calumniating, fhewing anger, envying, pleafing, and fhewing malice; alfo with स्था Stand, wait, attend, ह्नु Steal, be infidious, श्लाघ् Flatter, स्पृह Long, शप् Curfe, fwear, reproach, राध् Seek, and ईक्ष् Look, fee; alfo with श्रु Hear, preceded by आ, as आश्रु Promife, or by प्रति, as प्रतिश्रु Promife; with गॄ Sound, preceded by प्रति or अनु; as प्रतिगॄ or अनुगॄ Encourage; and with धारि the caufal of धृ in the fenfe of owing, or being indebted. Examples:

ददातु सद्भ्यः स सुखं हरिः स्मराद्गोपिगणोऽसूयति कुप्यतीर्ष्यति ।
रोचते द्रुह्यति तिष्ठते ह्नुते श्लाघिष्ट यस्मै स्पृहयत्यशपच्च ॥

Let that *Hari* grant happinefs to the juft, for whom the females of the cow-herds, from defire, were calumnious, fhewed anger, were pleafant, fhewed malice, waited, were fly and infidious, flattered, hoped, and curfed.

गर्गो

गर्गो राध्यति स्म रामाय कृष्णाय ईक्षते व्रजे ।

Garga fought for *Rama*, looked for *Krishna*, in the cow-herd.

विभीषणायाशुश्राव राज्यं प्रत्यशृणोद्यशः रामः ।

Rama promifed the government to *Vibhishana*; (and) he promifed fame.

प्रत्यगृणात् तस्मै लक्ष्मणोऽन्वगृणात् कपिः ।

To him *Lakshmana* gave encouragement, and the monkey gave encouragement.

सर्व्वो धारयते सर्व्वं सद्भ्यस्तं भज मुक्तये ॥

Sarva owes every thing to the juft. Him worfhip for falvation.

Obs. In the above intricate quotations from the *Mugdha-bodha* of *Vopadeva*, it muft be recollected that wherever the particle स्म accompanies a verb in the prefent tenfe, it gives it a paft fignification.

1293. IN bleffing, the object is put in the fourth, or fixth cafe; as सद्भ्यः or सतां शं भूयात्, Happinefs be to the juft.

1294. AFTER the verb क्री Buy, with परि prefixed, the noun which denotes the means is put in either the third or fourth cafe; as

भक्त्यै मुक्तिः परिक्रीता सद्भिर्विष्णोः रुषाऽरिभिः ।

Salvation (is) purchafed from *Vifhnu* for devotion by the juft, by (his) enemies with indignation. *Obs.* In this example भक्त्यै is in the fourth cafe, and रुषा in the third, according to the rule.

1295. A VERB denoting motion, in a literal acceptation, governs its object in either the fecond or fourth cafe; unlefs the object mean a road, or the motion be only ideal: when the fecond cafe only is ufed. Examples.

व्रजाय

व्रजाय or व्रजं व्रजति केशवः *Keſava* goes to the cow-herd. मनसा द्वारकामेति कृष्णः *Kriſhna* with his mind (in idea) goes to *Dwāraka*, गच्छत्यनन्तः पन्थानं *Ananta* goes (on) the road.

1296. मन् Mind, regard, eſteem, conſider, when it means to convey contempt, governs its object in the ſecond or fourth caſe; unleſs that object be काकः A crow, शुकः A parrot, शृगालः A jackal, नौ A boat, or अन्नं Boiled rice, when the ſecond caſe is uſed. If contempt be not implied, the ſecond caſe only is uſed. Ex. न त्वा तृणाय मन्येऽहं I do not mind thee a ſtraw; or न त्वा मन्ये तृणं खल Wretch, I do not regard thee a ſtraw. न त्वा काकं स मन्यते He does not mind thee (more than) a crow. त्वां मन्येऽहं जनार्दनं I eſteem thee *Janārddana*.

1297. WORDS denoting अपायः Separation, भीः Fear, जुगुप्सा Blame, or the want of concealment, पराजयः Defeat, प्रमादः Careleſſneſs, inattention, आदानं Taking away, receiving, भूः Production, त्राणं Delivery, preſervation, विरामः Ceaſing, reſting, अन्तर्द्धिः Diſappearing, and वारणं Preventing, defending, govern nouns in the fifth caſe, as the ſubject whence any ſuch actions or paſſions proceed. Examples,

विभीषणः पदाद्भ्रष्टो भ्रातुर्भीतो जुगुप्सितः ।
पापात्पराजितो दुःखादप्रमत्तो विधेः सतः ॥
आत्तविद्यो मुनेर्जातो भ्रातुस्त्रातो निजैर्भवात् ।
विरतोऽन्तर्हितो दुष्टात्क्षोभाद्रामेण वारितः ॥

Vibhiſhana, fallen from his ſtation, afraid of his brother, anxious to avoid evil, overcome from affliction, (and) not careleſs of the law; (who had) acquired ſcience from the good, (was) born of a ſage, delivered from his brother, retired from the world with his kindred, (and) concealed from the wicked, (was) defended from diſtreſs by *Rāma*.—(v. r. 1261, &c.)

1298. WHEN

1298. WHEN a derivative from ज्ञा means any thing but *knowledge*, it may govern its instrument in the fixth, inftead of the third cafe; as शम्भोर्मुकुन्दे जानीते He prevails in *Mukunda* (*Viſhnu*) by means of *Sambhu* (*Siva*). Otherwife, when it means knowledge, भक्त्या जानाति शंकरं By devotion he knows *Sankara* (*Siva*). *Obs.* Some contend for the third cafe alfo in the firft example.

1299. VERBS denoting the being full, fatiated, fatisfied, and the like, require a noun in either the third or fixth cafe. Ex. शृंगारस्य or शृंगारेण तृप्तो हरिः *Hari* (was) fatiated with love. पूर्तः शान्त्याः शंकरः *Sankara* (is) full of happinefs. In the following quotation the fixth cafe prevails.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।
नान्तकः सर्व्वभूतानां न स्त्रीणां कामलोचनाः ॥

The fire is not fatisfied with wood, nor the great ocean with rivers, nor Death with all things, nor men of longing eyes with (the fight of) women.

PRONOUNS.

Obfervations on the Pronouns युस्मद् *and* अस्मद् *in Conftruction.*

1800. IN page 106 it has been fhewn, that the pronouns युस्मद् and अस्मद् have fubftitutes for the regular forms, in the fecond, fourth, and fixth cafes; but as thefe may not be ufed indifcriminately in every place, the following rules are given for their due application in conftruction.

1801. THESE fubftitutes may, generally fpeaking, be ufed in any part of a fentence, except the beginning of a metrical foot, or of a period; or in conftruction with च, एव, वा, ह, and अह; or with a word literally meaning *feeing*, applied in a metaphorical fenfe. The following

are

are the examples, in which each perfon, both in the original and tranflation, is diftinguifhed by a fmall figure, indicating the cafe in which it is ufed.

स्वामी ते[6] स समायातः स्वामी मे[6] साम्प्रतं गतः ।
नमस्ते[4] भगवन् भूयो देहि मे[4] मोक्षमक्षयं ॥

Thy[6] mafter he is arrived: *my*[6] mafter is juft gone. Repeated falutation *to thee*,[4] O lord! Give *unto me*[4] everlafting falvation.

Obs. The above is an example of the ufe of ते and मे, in the fourth and fixth cafes.

स्वामी वां[6] स जहासोच्चैर्दृष्ट्वा नौ[6] दीन यत्नकं ।
राजा वां[4] दास्यते दानं ज्ञानं नौ[4] मधुसूदनः ॥

The mafter *of you two*[6] he laughs aloud, having feen the poor exertions *of us two*[6]. The king will give *you two*[4] a gift: *Madhufūdana* (will give) *us two*[4] wifdom.

Obs. Thefe are examples of वां and नौ in the fourth and fifth cafes dual.

देवो वामवतात् विष्णुर्नरकान्नौ जनार्द्दनः ।
स्वामी वो[6] बलवान् राजा स्वामी नोऽसौ जनार्द्दनः ॥

May God deliver *you two*,[2] (and) *Viſhnu* (called) *Janārddana*, *us two*,[2] from hell. *Your*[6] mafter is a powerful king: *our*[6] mafter is that *Janārddana*.

Obs. In this laft example वां and नौ are in the fecond cafe dual, and वस् and नस् in the fixth cafe plural.

नमो वो[4] ब्रह्मविद्भ्यो ज्ञानं नो[4] दीयतां धनं ।
सानन्दान्वः[2] प्रपश्यामः पश्यामो नः[2] सुदुःखिनः ॥

Reverence

Reverence *to you*,[4] who know *Brahma*. Let the wealth, wisdom be given *unto us*.[4] We behold *you*[2] with happiness. We behold *us*[2] very miserable.

Obs. Here वस् and नस्, in the first hemistich, are in the fourth case plural; and in the second, in the second case plural.

पश्यामि त्वा[2] मदालीढं पश्य मा[2] मद्भेदकं ।

I behold *thee*[2] tainted with pride. Behold *me*[2] the destroyer of pride.

Obs. Here त्वा is put for त्वां, and मा for मां, in the second case singular.

Examples of the exceptions.

तव[6] ये शत्रवो राजन् मम[6] तेऽत्यन्तशत्रवः ॥

Those who are *thy*[6] enemies, O king! are very much *my*[6] enemies.

रुद्रो विश्वेश्वरो देवो युष्माकं[6] कुलदेवता ।
स एव भगवान् नाथो अस्माकं[6] पापनाशनः ॥

The God *Rudra*, sovereign of the universe, is the divinity of *your*[6] race. He also, the destroyer of evil, is *our*[6] lord and master.

Obs. In the last two examples, the substitutes for युस्मद् and अस्मद् are not used at the beginning of a foot or sentence, according to the rule.

आवयो[6] युवयोश्चेशो हरिर्मामेव[2] रक्षतु । *Hari* is the lord *of us two*,[6] and *of you two*.[6] Let him preserve *me*[2] also. ग्रामो युष्मभ्यं[4] वास्मभ्यं[4] वा देयते The village is about to be given, or *to you two*, or *to us two*[4]. भगवद्भक्तिहीनस्य जन्मेदं मम[6] ह वृथा । Alas! this *my*[6] existence is useless, destitute of devotion to God. सम्पतिस्तवाह्[6] वृथा O thy riches are in vain.

Obs.

Obs. The laſt are examples of exception to the rule, when च, एव, वा, ह and अह occur in conſtruction. Some add एव, हे, and है.

The ſubſtitutes वस्, नस्, &c. are not, according to the rule, uſed in conſtruction with a verb literally ſignifying *to ſee*, but applied in a metaphorical ſenſe. Ex. चेतसा त्वां समीक्षते He beholds *thee*[a] with his mind. भक्तस्तव रूपं पश्यति The devoted man beholds *thy*[a] form. श्रीकृष्णो मामपेक्ष्य त्वामालोकयति पूजकं The good *Kriſhna* having diſregarded *me*, looks at *thee* (his) votary. *Obs.* If the verb be taken in a literal ſenſe, the general rule muſt be followed.

1902. THE ſubſtitutes वस्, नस्, &c. are not uſed after a word in the vocative caſe, being the firſt of a foot or ſentence. Ex. हे देवदत्त तव स्वं Ho; *Deva-datta*, *thy*[a] property. गुरो मम नमस्तुभ्यं O *my*[a] maſter, ſalutation to thee! But if the word in the vocative caſe be followed by ſome epithet, this rule does not hold good; as हरे कृपालो नः पाहि O *Hari*, full of mercy, deliver *us*[a].

N. B. The regular caſes of युष्मद् and अस्मद् may be uſed in any part of a ſentence.

एतद् *and* इदम् *in conſtruction.*

1903. IN pages 112 and 119, it has been ſhewn, that the demonſtrative pronouns एतद् and इदम्, occaſionally change, the firſt its radical त, and the ſecond its द, to न in each number of the ſecond caſe, in the ſingular of the third caſe, and in the dual of the ſixth and ſeventh caſes. Theſe ſubſtitutes for the regular forms are uſed in the laſt member of a compound ſentence, connected to the firſt by a conjunction expreſſed or underſtood. The following examples from the *Mugdha-bōdha* of *Vōpa dēva* will illuſtrate this rule.

इमंपिढि

इमं विद्धि हरे र्भक्तं विद्ध्येनं शिवार्च्चकं ।

Confider this man a worfhipper of *Hari*; *this* a worfhipper of *Siva*.

इमाविमान् वित्त शैवान् एनावेनांस्तु वैष्णवान् ।

Confider ye thefe two (and) *they*[2] *Sivites*; *thefe two* and *they* *Vifhnavites*[2].

अनेन पूजितः कृष्णोऽथैनेन गिरिशोर्च्चितः ।

By this *Krifhna* (is) worfhipped; fo *by this*[3] the mountain lord (is) adored.

अनयोः केशवः स्वामी शिव स्वामी अथैनयोः ।

Of thefe two *Kēfava* (is) the mafter; fo *Siva* is the mafter *of thefe two*.

General Obfervations on Pronouns.

1304. IN conftruction with verbs, the perfonal and other pronouns are often elegantly omitted, as their nominative cafe, as in the Latin; the termination of the verb being a fufficient diftinction.

VERB.

Of the Tenfes of Verbs in Conftruction.

Indicative Mood.

1305. THE author of the *Mugdha-bōdha* has given an example of each of the fix tenfes of the indicative mood in the following verfe, which comprehends a brief hiftory of the ten incarnations of *Vifhnu*. See p. 124, r. 151.

शेते स्म चित्तशयने मम मीनकूर्म्मकोलाऽभवन् नृहरिवामनजामदग्न्यः ॥
योऽभूत् बभूव भरताग्रजकृष्णबुद्धः कल्की सतां च भविता प्रहरिष्यते-
[ऽरीन् ॥

He

He *reposes*[1] on the bed of my heart, who *was*[8] a fish, a tortoise, a boar; (who) *was*[10] a man-lion, a dwarf (and) the son of *Jamadagni* (*Rāma*); (who) *became*[5] the elder brother of *Bharata*, *Krishna*, (and) *Buddha*; (who) *will become*[7] *Kalki*, and *will destroy*[7] the enemies of the just.

Obs. The figures point to the numbers of the tenses, as they are arranged in this work. It is worthy of particular notice in this place, that the three preterits, and the two futures, are here used indiscriminately and indefinitely; and that in works of great length it is seldom that the nice distinctions noticed in grammars can be perceived, particularly as applied to the preterits, and the two futures.

Of the First or Present Tense.

1906. THE first or present tense, called वर्तमान कालः, in its strictest application in construction, has either a *definite* or an *indefinite* signification. It is used *definitely* when an action having been commenced, is still continuing; as महाभारतं पठति He is (now) reading the *Mahā-bhārata*. Its *indefinite* use is four-fold; viz.—when a new habit is implied; as मांसं न खादति He does not (now) eat meat (implying that he formerly did);—When the act is only occasional; as इह कुमाराः क्रीडन्ति Here the boys (occasionally) play:—Where indefinite duration is implied; as पर्वतास्तिष्ठन्ति The mountains stand or endure (at all times);—where the action is presently connected with the past; as कदागतोऽसि When art thou come? इदानीमागच्छामि I now come, or I am just now come:—when the action is presently connected with the future; as कदा गमिष्यसि When shalt thou go? इदानीं गच्छामि I am now going, or I am now about to go.

1307. WHEN the first tense is put in composition with the particle स्म, it has a past signification; as पिनष्टि स्म द्रौपदी वर्णकं *Draupadi* ground the colouring substance. यजति स्म युधिष्ठिरः *Yudhishthira* performed a sacrifice. त्रिपुरं स्म हरो हन्ति *Hara* smote *Tripura*. हन्ति स्म रावणं रामः *Rāma* killed *Rāvana*.

1308. THE present tense is often put for the future in construction with certain indeclinable words, and also in particular modes of expression, as in the following illustrations. In construction with कदा, or कर्हि When; as कदा पश्यामि गोविन्दं When shall I, or am I to see *Govinda*? — In construction with the interrogatives कः, का, किं Who? What? or the interrogatives कतर or कतम Which of two, and which of many; as को भिक्षां ददाति Who does, or will give in charity; कतरो ददाति भिक्षां Which of two gives, or will give in charity? कतमो भिक्षां ददाति Which of many will bestow alms? — With पुरा Before, or यावत् When, whilst; as यावद्भवति कल्की When *Kalki* comes, or shall come; पुरा दृश्यते कल्की Before *Kalki* is or shall be seen: — With the demonstrative and relative pronouns, where one thing is to follow as the consequence of another; as यो भिक्षां न ददाति स स्वर्गं न प्राप्नोति He who does not or shall not, give alms, does not, or will not, go to heaven: — In sentences where there is supposition or condition, as when preceded by यदि or चेत् If; as गुरुश्चेदायाति अथ त्वं वेदमधीष्व वयं तर्कमधीमहे If the master comes, or shall come, do thou read the *Veda*, and let us read the *Tarka*. *Obs.* In all the above, and similar instances, the future tense may also be used.

Of the Fourth Tense, or First Preterit.

1309. THE first past tense, by some called अनद्यतनभूतकालः *Past*

time

time not of to-day; and by others, ह्यस्तनभूतकालः *Past time of yesterday.* Strictly ſpeaking, this tenſe is confined to time paſſed before the commencement of the current day; but in compoſition it has generally an indefinite, but abſolute, paſt ſignification. Ex. न्यवसन् पाण्डवास्तत्र पूजिता अकुतोभयाः । The ſons of *Pandu* reſided there reſpected, free from danger. अहं पुरा रुरो नाम्ना ऋषिरासं I was formerly a *Riſhi* by the name of *Ruru.* कस्य पुत्रः स राजासीत् सर्पसत्रं य आहरत् । Whoſe ſon was that prince, who performed the ſacrifice of the ſerpents?

1310. WHEN this paſt tenſe appears in compoſition with the interdictory particles माङ्स्म, it is of any time. The diſtinctive अ is dropped after theſe particles. Ex. मास्म भवेद् दुःखं May there be no trouble.

The Fifth Tenſe, or Second Preterit.

1311. THE ſecond paſt tenſe is by ſome denominated अनद्यतन परोक्षातीतकालः *Time paſt out of ſight, not of to-day,* a term intended to denote that the act took place at ſome time remotely paſt. In compoſition it can ſeldom be diſtinguiſhed from the fourth tenſe; at leaſt, in tranſlating, the ſame indefinite tenſe muſt generally be uſed in Engliſh. बलिर्बलवान् बभूव *Bali* was a ſtrong man. राम राज्यं चकार *Rama* reigned. सखा बभूव मे पूर्वं खगमो नाम वै द्विज । Formerly, O *Brahman*, I had a friend, by name *Khagama*. मन्त्रिभिर्मन्त्रयामास सह खिन्नमानसः With a diſtreſſed mind, he conſulted along with the counſellors. प्रासादं कारयामास He cauſed a palace to be made.

The Tenth Tenſe, or Third Preterit.

1312. THE third paſt tenſe is denominated अद्यतनभूतकालः *Paſt*

time

time of to-day, by which term is intended the simple indefinite preterit, or past aorist. In composition it is often confounded with the other two; but it does not so frequently occur. Ex. अभूत् वृष्टिः It rained, or has rained. तां दृष्ट्वा हृष्टोऽभूत् Having seen her, he was delighted.

1813. IN composition with the negative, or interdictory, मा, this tense may be of any time; as मा भूत् May it not be, or it should not be, be it not. Sometimes मास्म is used instead of मा; as मास्म भूच्छोकः May there be no sorrow.

The Sixth Tense, or First Future.

1814. THE first future, called श्वस्तनभविष्यत् कालः *The future of to-morrow*, is the remote future, and should be used where the action is to take place at some future period, in which the present day is not included. In composition, however, it is often employed indefinitely. Example:

सप्तमेऽहनि तं पापं तक्षकः पन्नगोत्तमः ।
वैवस्वतस्य सदनं नेता परमदारुणं ॥

On the seventh day *Takshaka*, the most exalted of the serpents, shall conduct that offender to the most dreadful regions of *Vaivaswat*.

The Seventh Tense, or Second Future.

1815. THE second future tense called अद्यतनभविष्यत्कालः *The future of to-day*, in composition, serves to denote time to come indefinitely. Example:

मच्चित्तः सर्वदुर्गाणि मत् प्रसादात् तरिष्यसि ।
अथ चेत् त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥

With

With thy mind fixed on me, from my pleafure thou fhalt pafs all difficulties. But if from pride thou wilt not hear, thou fhalt perifh.

The Second Tenfe, or Potential Mood.

1316. THE tenfe, which in this work is called *the potential mood*, is ufed in fo many acceptations, that no name would be fufficiently defcriptive of its various ufes in conftruction. It is generally *potential*, and may then be made Englifh by the auxiliaries *may*, *can*, *would*, *fhould*, *ought*, &c. before the verb; but fometimes it is applied *fubjunctively*; as when it is conftructed with words fignifying *if*, *when*, &c. and occafionally *optatively*, as when it comes in conftruction with another verb denoting *wifhing*. With refpect to time, it is indefinite. Examples.

अलब्धं चेव लिप्सेत लब्धं रक्षेदपेक्षया ।
रक्षितं वर्द्धयेत्पश्चाद्वृद्धं तीर्थेषु निःक्षिपेत् ॥

A man may alfo wifh to obtain (a thing) unobtained; obtained, he fhould keep it with care; and being preferved he fhould increafe it; and being increafed, he fhould give it away at places of holy vifitation.

यदि न स्यान्नरपतिः सम्यक् नष्टा ततः प्रजा ।
अकर्णधारा जलधौ विप्लवेतेह नौरिव ॥

If there were no fovereign, thence the people would be altogether loft. They would float here in diftrefs, like a boat upon the ocean, without a helmfman.

यदि राजा न संरक्षेत् पीडा नः परमा भवेत् ।

If the king were not to protect us, our fuffering would be very great.

शिष्यो गुरुशुश्रूषको भवेत् The diſciple ſhould be attentive to the maſter. अयं वेदस्य पारगो ब्राह्मणत्वात् This man, from being a *Brahman*, ought, may, or ſhould be, thoroughly acquainted with the *Veda*. अहमिच्छामि भवान् गच्छेत् I wiſh maſter may, would, ſhould, could, &c. go.

1817. IN the *Mugddha-bōdha*, and the *Siddhānta-caumudi*, the purpoſes for which the ſecond tenſe is chiefly uſed are thus laid down: — *Firſt*, it is uſed in *directing* (विधिः); as सदा यजेत or यागं कुर्यात् He ſhould always ſacrifice, or make ſacrifices: — *Secondly*, in *enjoining*, *inviting*, or *engaging* (निमन्त्रणं); as इह भुंजीत भवान् Sir, (you) muſt eat here: — *Thirdly*, in *adviſing* or *admoniſhing* (आमन्त्रणं); इह शयित भवान् Sir, (you) ſhould ſleep here: — *Fourthly*, in *requiring* or *enjoining politely*, (अध्येषणं); as पुत्रमध्यापयेत् भवान् Sir, (you) will pleaſe to teach (my) ſon to read. — *Fifthly*, in *aſking* or *inquiring* (सम्प्रश्नः); as किं भो वेदमधीयीय उत तर्कमधीयीय What, ſir, may I, or ſhall I, read the *Veda*, or ſhall I read the *Tarka*? *Sixthly*, in *requeſting*, *begging*, or *petitioning* (प्रार्थना); as भो भोजनं लभेय Sir, may I have ſome food? — *Seventhly*, in *ordering*, *ſending*, *commiſſioning*, or *appointing* (प्रैषं); as प्रेषितस्त्वं गंगां गच्छेः Being ſent, thou muſt go to the *Ganges*: — *Eighthly*, in ſpeaking of the *fit*, or *proper time* (प्राप्तकालः); as प्राप्तस्ते कालः तपः कुर्याः The time is arrived for thee (when) thou ſhouldſt perform devotions; or, it is a proper time for thee to perform thy devotions; and in various other acceptations. *Obs.* They ſay that the third tenſe, or the imperative, may alſo be uſed in any of the above acceptations.

Of the Third Tenſe, or Imperative Mood.

1818. THE imperative mode is applied, generally, in this, as in other languages, in ordering, directing, begging, praying, bleſſing, requeſting

questing, permitting, &c. &c. and it is sometimes, where the sense will admit of it, put for the second tense. Examples: श्रीपतिं सेवतां Let him worship the husband of *Sree*. यागं करोतु Let him perform a sacrifice. इह भुंक्तां Let him eat here. भिक्षां देहि Give alms. जीवतु Let him live, may he live.

1319. IN a benedictive sense, the verb may affix the termination तात् (see p. 184) and be used for the first and second persons singular of this tense; as पातु or पाताच्छिवः May *Siva* preserve (you). पाहि or पातात् त्वं Do thou preserve.

Of the Eighth Tense, or Precative Mood.

1320. THE precative mode is applied in praying for and blessing; as जीयाच्चिरं सज्जनः May the good man live long! or, long live the good man!

Of the Ninth Tense, or Conditional Mood.

1321. THE conditional mode is indefinite as to time. Two verbs in the same tense are required to complete the sentence; the first states a condition or supposition, and the second the probable result or inference. Examples: ज्ञानं चेदभविष्यत् सुखमभविष्यत् If there were wisdom, there would be happiness.

PARTICIPLES.

1322. SO many examples of the use of the several participles in construction have already been given in the sixth chapter, from page 407 to page 441, that it would be superfluous to add more in this place. A few observations on their general application, however, will be useful.

General Observations on the Participles in Construction.

1323. THE participles, as connected with time, not only partake of the nature of verbs, but govern like those from which they are derived.

1324. THE

1984. THE perfect, and the imperfect participles, put in construction with any person of the substantive, and auxiliary verbs अस् *Be*, and भू *Be*, *become*, either expressed or understood, are often used instead of the regular inflected tenses of the verb; but in a more particular manner to supply the *imperfect* and *perfect* compound tenses, instances of which appear in every page. Those of क्त and क्तवतु; as कृतः and कृतवान्, or गतः and गतवान् are much used to supply the following tenses:—*Present perfect*; as कृतोऽस्मि I am made or done, कृतवानस्मि I have made or done; गतोऽस्ति He is gone, गतवानस्ति He has gone, or has been:—*Preter plupe fect*; as कृतमासीत् It was made or done, कृतवानासीत् He had made or done; गतआसीत् He was gone, गतवानासीत् He had gone, or been;—*Future pluperfect*; as कृतं भविष्यति It shall or will be made or done, कृतवान् भविष्यामि I shall or will have made or done; गतो भविष्यसि Thou shalt or wilt be gone, गतवान् भविष्यसि Thou shalt or wilt have gone or been:—*Potential perfect*; as कृतं स्यात् It may be made or done, कृतवान् भवेत् He may have made or done; गतो भवेत् He may be gone, गतवान् भवेत् He may have gone or been.

IT now becomes necessary to draw this work to a conclusion, though there still remain ample room for further discussion. But in the language of an eminent grammarian,

इन्द्रादयोऽपि यस्यान्तं न ययुः शब्दवारिधेः ।
प्रक्रियां तस्य कृत्स्नस्य क्षमो वक्तुं नरः कथं ॥

FINIS.

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ERRATA.

*** IT is recommended to the Student to correct the following, chiefly typographical errors overlooked in correcting the prefs. *N. B.* The lines are counted from the top, omitting the head line.

Page 9 line 5 *for* [ः] *read* [॰].
— — 24 —— cofonant — confonant.
16 — 1 *del.* and the afpirate.
— — 2 —— the ह of मह.
— — 4 *after* यरलव *add* ह.
— — 6 *del.* (except ह).
19 — 24 *for* गोवाक्षः *read* गवाक्षः.
20 — 16 —— coalifion — coalition.
21 — 16 —— बिंबाष्टे — बिंबोष्टः.
22 — 14 —— coalifion — coalition.
35 — 8 —— We — He.
37 — 1 —— cafe. — cafe,
— — 27 —— सुप — सुप्.
38 — 5 —— ङसि — ङसि.
45 — 18 —— भतिषु — भनिषु.
63 — 13 —— ह — ह.
64 — 4 —— पवती — पवंती.
— — 9 —— पचत्या — पचंत्या.
— — 27 —— मनिः — मतिः.
65 — 18 —— कृतवंति — कृतवंति.
71 — 21 —— इयम् — ईयस्.

Page 72 line 20 *for* 4th *read* 5th.
— — 28 — do. — do.
77 — 15 — ब्रह्महनु — ब्रह्महन्.
93 — 25 — 116 — r. 110.
99 — 8 — नभस् — नभस्.
106 — 26 *add* See p.
111 — 22 *for* हनद्र — हनंद्र.
123 — 8 — सुनीति — सुनोति.
125 — 23 *after* स् *add* of सिप्.
128 — 23 *for* fith *read* fifth.
129 — 1 *after* being a *add* fingle.
— — 3 *for* ख *read* ख्.
130 — 4 *after* इ *add* or any other vowel but अ or आ.
— — 12 — ष्टीवति *add* or ष्टीयति.
131 — 20 *for* याना *read* आनां.
— — 21 — याथा — आथां.
132 — 21 — 121 — 128.
142 — 3 — *future* — *preterit.*
143 — 24 — मेधो — मेघो.
145 — 23 *before* contemplative *infert* The.
150 — 25 *after* makes *add* इच्छ or
151 — 1 *for* स्यंतु *read* स्यतुं.
154 — 8 — य — यत्.
156 — 16 — तु — तू.
167 — 16 — ओणुभ — ओर्णुमि.
171 — 4 — 29 — 30.
178 — 1 — रुदाद — रुदादि.
177 — 9 — ह — इ.

Page 181 line 4 *for* व् *read* व.
— — 5 *add* See p. 29, r. 35.
186 — 21 *for* third *read* fecond.
191 — 19 —— दुोग्धु — दोग्धु.
198 — 4 —— हुतादि —— हृादि.
206 — 1 —— मी and मीतु — भी and भीतुं.
— — 2 —— मी — भी.
210 — 20 —— अबभस्तां — अवभस्तां.
211 — 10 —— अदिघट् — अदिधेद्.
— — 15 —— अतुनोः — अतुर्नोः.
215 — 13 —— declenfion — conjugation.
— — 21 —— लुब्दः — लुब्धः.
219 — 25 —— युत्र — पुत्र.
220 — 27 —— उलेने — उलेन.
231 — 3 —— appears — pleafes.
239 — 16 —— धा।मकः — धार्मिकः.
— — 22 —— तृनोति — तृणोति.
245 — 14 —— गुह्णीता — गृह्णीता.
— — — —— गह्णन्तु — गृह्णन्तु.
250 — 27 —— ftudy — ftudies.
253 — 18 —— ह्रेर — ह्रे.
256 — 18 —— शिश्रेय — शिश्रेथ.
272 — 3 —— जघसा — जघास.
— — 22 —— दिद्विविम — दिद्विषिम.
282 — 26 —— न — नृ.
282 — 27 —— हन — हन्.
283 — 1 —— मन — मन्.
287 — 21 —— takes — take.

Page 290 line 18 *for* का *read* क्वा.
291 — 1 —— द्वात्रिंष्ट — द्वात्रींष्ट.
— — 4 —— म्रा — म्ना.
295 — 14, 15, — यश्री — यक्षी &c.
— — 18 —— वर्पोष्ट — वप्सीष्ट.
— — 2 —— वर्होष्ठ — वक्षीष्ठ.
306 — 22 —— अगः — अगुः.
321 — 18 —— रभ — रभ्.
— — 23 —— भृश — भृश्.
324 — 9 —— मिह — मिह्.
— — 14 —— श्रंस — श्रंस्.
— — 28 —— विद — विद्.
— — 24 —— पिष — पिष्.
— — 25 —— शास — शास्.
326 — 22 —— छिद — छिद्.
327 — 18 —— दुह — दुह्.
— — 23 —— गपु — गुप्.
330 — 9 —— अवर्धात् — अवधीत्.
334 — 26 —— गपयति — गुपयति.
337 — 14 —— धट्ट — घट्ट.
338 — 5 —— हालयति — ह्रालयति.
341 — 8 —— ष्ठा — ष्ठा.
344 — 10 —— वेष्ट — वेष्ट.
352 — 21 —— जाही ह — जाहीहि.
356 — 13 —— बोभवत्ति — बोभवित्ता.
357 — 22 —— अचरीरिषन् — अचरीकरिषन्.
364 — 19 —— generl — genera.
376 — 19 —— हन — हेम.

Page 383 line 12 *for* स्थापयात *read* स्थापयति.

387 — 24 —— स्ना — स्था.

393 — 24 —— व्रश्चियते — व्रश्च्यते.

405 — 24 —— परिमथति — परिमथ्यति.

408 — 26 —— वयम् — वयसु.

409 — 16 —— ज्ञान् — ज्ञान.

413 — 25 —— स्वागिना — स्वामिना.

417 — 2 —— ध्यान — ध्यान.

— — 12 —— दौ — दो.

421 — 12 —— शूणा — शूर्ण.

423 — 2 —— ऊसित — ऊषित.

429 — 26 —— दाभ्य — दाल्भ्य.

434 — 3 —— अनी — अनाथ.

— — 19 —— efficicient — efficient.

454 — 27 —— heir — their.

455 — 13 —— वेदाः — वेधाः.

456 — 16 —— आत्मन्, — आत्मन्.

457 — 18 —— वनिपु — वनिप्.

463 — 6 —— अवज्ञाः — अव्ज्ञाः.

464 — 27 —— घातक — घातुक.

466 — 5 —— छिद्र — छिदुर.

480 — 5 —— इन्द — इन्दु.

481 — 13 —— द्रु — द्रुः.

488 — 5 —— युष्मद्र — युष्मद्.

496 — 2 —— नारायन — नारायण.

— — 19 —— दुर्भगा — दुर्भगा.

500 — 11 —— श्रात्रि — श्रोत्रि.

502 — 23 —— धौरय — धौरेय.

Page 507 line 12 *for* शार्व्वपथ *read* सर्व्वपथ.
— — 13 —— शार्व्वपथीन — सर्व्वपथीन.
508 — 9 —— अर्थी — अर्थी.
518 — 22 —— इंष्ट: — इष्ट:.
521 — 6 —— which? — which.
522 — 3 —— नवविंशत् — नवत्रिंशत्.
— — 21 —— पण् — षष्, *and for* पष्ठ *read* षष्ठ.
528 — 20 —— बन्द — इन्द्र.
563 — 7 —— श्वि — श्विन.
577 — 19 —— eighth — fixth.
600 — 9 —— गगिका — गंगिका.
603 — 10 *after* पृ *add* श्, ष्, or स्.
— — 12 *for* हारिद्श्वन् *read* हरिदश्वन्.
605 — 2 —— मृस्तन — सुस्तन.
— — 18 *dele* उदर Belly.
608 — 5 *for* *Brāhma* read *Brahmā.*
— — 24 —— वृषकपायी — वृषाकपायी.
610 — 1 —— तलिना — पलिना.
— — 18 —— कद्र — कद्रु.
— — 21 —— अध्वर्य्य: — अध्वर्य्यु:.
620 — 16 —— गंह्वामि — गच्छामि.
623 — 37 —— *Mâghava* — *Mâdhava.*
626 — 8 —— साद्व — सार्द्र.
631 — 4 —— कैने — केन.
638 — 14 —— लक्ष्मेणन — लक्ष्मणेन.
645 — 11 —— वा *read* वौ, *and for* नौ *read* नौ.
— — 15 —— fifth — fixth.

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